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# UNITY

Devoted to Christian Healing.

A magazine issued the 1st of each month by

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

15 cents a copy; $1.50 a year

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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 71 KANSAS CITY, MO., SEPTEMBER, 1929 No. 3

## HAPPY IS THE HEART

*By* VIVIAN YEISER LARAMORE

Happy is the heart that sings!
Thanking God for little things,
Finding courage where a hill
Lifts its everlasting will,
Saying, when the night is dark,
"Morning cometh, and the lark!"

Happy is the heart that knows
Close communion with the rose,
Taking pleasure in the way
God has clothed a summer day,
Saying, when the clouds complain,
"There's a rainbow in the rain!"

# AS LITTLE CHILDREN

"READ your palm, madam? Read your palm?" Black eyes sparkled as the gypsy smiled her request.

"Do you think you can tell me something wonderful about myself?" questioned one who seemed to be quite wonderful in just being herself.

"Who knows? Who knows what is written?" coaxed the seer.

A hand was extended with a quiet, "You may try."

The black eyes were puzzled and the smooth brown brow was wrinkled as the child of the open road looked from the upturned palm to the sweet smiling face. "Why—why—you have passed your life line."

"What of that?"

The quiet words seemed to increase the gypsy's bewilderment as she faltered, "But—you should have died years ago."

"Oh, no," answered Myrtle Fillmore, "I believe that one can live forever."

The gypsy looked in wonderment at a face that seemed to shine with an immortal light; then bowed her head in silence before such simple faith.

"What's the matter?"

Charles Fillmore, sprawled in a chair with his head in his hand, looked up and turned to his questioning wife. "I guess we've reached the end; the game is up."

"How can you say that?"

The calm question made him stop to think; yet he answered: "Well——we haven't a cent. All we have is the type, and the mortgage on it is past due. B—— says that he will take it Monday if we don't pay, and this is Saturday."

"What is the subject of your talk for tomorrow?"

"The battle is the Lord's," Mr. Fillmore replied wearily.

"Well, I've just been reading that part of the Bible," continued Myrtle Fillmore; "let me tell you the story.

"The armies of the Philistines and the Israelites were drawn up in battle array. Out from the lines of the Philistines strode Goliath, standing more than nine feet and clad in full armor, with javelin and spear. He defied the Israelites. He challenged them to send forth their best warrior, that the two might decide the issue in personal combat. He seemed to have everything essential to victory, giant physique, armor, and weapons—he presented a terrifying figure. Arrogantly he taunted the Israelites, and his supreme confidence, his apparent certainty of victory, dismayed them.

"Now, in the camp of the Israelites was David, a shepherd boy who had brought some food to his brothers. He saw the two armies ready for battle, and as he talked with his brothers, Goliath hurled his challenge at the Israelites. David asked, 'Who is this uncircumcised Philistine, that he should defy the armies of the living God?' When his brothers rebuked him, a mere shepherd boy, for being forward, he asked, 'Is there not a cause?'

"They took him before Saul, the king, and David claimed the right to fight Goliath, saying, 'Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.' They dressed him in armor and gave him a sword, but he put them aside saying, 'I cannot go with these; for I have not proved them.' Then armed with his sling he sallied forth to give Goliath battle.

"The Israelites probably doubted David's powers; the Philistines probably laughed at him; Goliath 'disdained him' and angrily cursed him. And why not? Goliath was an undefeated warrior, the mightiest of his day; while David was but an unknown shepherd boy. He was virtually

unarmed, but he had faith in God. He said to Goliath, 'Jehovah saveth not with sword and spear: for the battle is Jehovah's.' "

Mrs. Fillmore paused as if to meditate on what it means to trust the Lord, knowing that the battle is His. Then she continued, "You know the rest of the story, Charles; David slew Goliath because his faith was mightier than Goliath's material strength. The Lord saved David because he had faith. Why won't the Lord save us if we put our trust in Him?"

"I suppose He will," answered Mr. Fillmore.

"There's no 'suppose' about it. He *will* save us. There is 'a cause'; this is the Lord's work, and He will not fail us if we do our part."

"You're right."

"You know, before we tell others about this wonderful Truth, we must apply it to our own affairs. If we don't, how can we expect others to believe that it will work?"

With a light in his eye and a ring to his voice Charles replied, "God is with us; we will carry on."

"Have you written your talk for tomorrow?"

"Not yet."

"Well, you had better get at it, and when you write forget about your audience. Write to yourself; write to us; and while you write I'll pray."

Later that evening Myrtle Fillmore watched her husband as he wrote. As she noted his calm, peaceful look and saw his hand guiding the pen with quick but firm strokes, she murmured to herself, "I'll go to bed now. The battle is the Lord's, and it is won. Father, I thank Thee."

That the Lord did save them is attested by the fact that the lone font of type, which did not belong to the Fillmores or to the man who held the mortgage on it but belonged to God, has grown into three machines for setting type and nine modern printing presses, which are now turning

out more than a million and a half pieces of Unity literature a month.

A woman was reading her mail. It was all read but a number of letters that seemed strangely alike. They all began with the salutation, "Dear heavenly Father," and were all signed, "Myrtle Fillmore." They were letters that she had written to God.

You may smile at the thought of a grown woman writing to God. You may even think it childish, but it was only childlike—in this way: Myrtle Fillmore was grown, but the essential part of her growth was spiritual. She had grown in wisdom and understanding until she had the faith of a little child, the faith that does not question or doubt but knows that the Father will provide all that is right and good for His children to have.

Each day as a need arose in the Unity work (and the needs were many and pressing in those early days) Myrtle Fillmore wrote a letter to God about the need. The letters she placed in a box and at the end of the week she opened them. But in these letters she had not told God of a need and asked Him to provide for it. She had thanked Him that the need had already been met. When she opened the letters the need had been met or the way opened for its manifestation. Such simple, childlike faith needs no eulogy.

Mrs. Fillmore will tell you the next incident in her own words:

"For some days I had not been my usual self, and finally I had to go to bed. The world would say that I was sick, dangerously ill, but I knew better. The trouble was that I had allowed some thought of negation to creep into my consciousness, and that thought was inhibiting the free flow of God's perfect health in my body. I knew that just as soon as I replaced that negative thought with the realization, 'God is my health, I

can't be sick,' I should be well. With this thought on my lips, I went to sleep.

"The sky was so blue and the fields were so green, and the flowers everywhere—I can't tell you how beautiful it was—just like a dream! As I walked down the road, I met a beautiful woman dressed in a pure white robe with a gold girdle. She had wonderful golden hair, and she smiled at me sweetly and said:

" 'How are you, this fine day?'

" 'Very well,' I faltered, 'but can you tell me where I am?'

" 'Why, don't you know? You're in heaven.'

"I looked around me in amazement. Then I looked at the woman, but I couldn't say a word. Then I thought of how as a little girl I had tried to imagine what heaven was like. I turned to the woman again and faltered, 'Are you an angel?'

" 'Yes,' she smiled, 'I'm an angel. Wouldn't you like to be one too?'

" 'I suppose so,' I replied, 'but where's God? I'd like to see Him.'

" 'God! Why do you wish to see Him?'

"Her question puzzled me. Why would any one want to see God! Still perplexed I replied, 'That's one reason why I wanted to come to heaven —to see Him.'

" 'Did you think that you had to come to heaven to find Him?'

" 'Well——I thought that I should find Him here. I was looking for Him when I met you, although I wasn't sure that this was heaven.'

" 'Where did you look?'

" 'Oh, I looked all about me! I thought that perhaps this road would take me to His palace.'

" 'Dear one,' the angel said in a tone full of assurance, 'He has no palace. He is all about you. He is here. He is with you now as He was on earth. But you will not really find Him unless you look within yourself. At the center of your

being He abides forever. Turn within, and know that God is here.'

"I awoke with a start. I looked about me. Where was I? Why—I was in my own bed; but something was changed. Through my mind ran the words, 'God is here. God is here.' I sat up, exclaiming, 'Yes, God is here, and in His presence I am well.' I got up and dressed. When a friend came in a few moments later she found me as well and strong as ever. Our prayers were indeed prayers of thanksgiving."

Perhaps the foregoing incidents will give you some idea of why the Unity workers love Myrtle Fillmore just for herself and for the God attribute that seems dominant in her—faith.

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Would you learn the road to Laughtertown,
O ye who have lost the way?
Would ye have young hearts though your heads be gray?
Go, learn from a little child each day,
Go, serve his wants, and play his play,
And catch the lilt of his laughter gay,
And follow his dancing feet as they stray,
For he knows the road to Laughtertown,
O ye who have lost the way!

—*Kathleen Blake.*

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Go along any business block in any town and note the concerns that are not prospering, while their neighbors are doing well. In each case of this kind, if you ferret out the facts, you will find a wrong mental attitude. Except in rarely exceptional instances the man who runs a business is directly responsible for its condition. It is what has been in his head that has made it a success or a failure. And that truth applies generally to every vocation—profession, business, or trade. A man makes his own bed.—*W. G. Sibley.*

# IF JESUS CHRIST WERE HERE

*By* AVERY HILLIS

If Jesus Christ were here
And walked and talked incarnate now with you,
Would you know hunger, sickness, grief,
Or heaviness of heart?
If you knew lack, would you not go to Him
And quick receive of food or health, of happiness or peace?
Then do not suffer more,
For Jesus Christ is here.
You have all faith in Jesus Christ that walked the earth?
Then you can nevermore have any lack:
"Lo, I am with you alway" is the pledge He made—
And you believe His promises are true.
You need not even take your cares to Him,
For He has come to you—
The personal of Him become impersonal,
The living essence of the thing He taught.
He *was* a man that walked about the countryside
And gave serenity to those who crossed His path;
He *is* an entity of Spirit, dwelling with the universe.
Why mourn for Him that walked with men in Galilee,
When He *now* walks each moment here with you?
You yearn for Him—
Then welcome Him, for He is with you now.
Have faith; believe; exult; give praise,
As He once bade you do—
For Jesus Christ is here.

# FACULTY UNFOLDMENT

*By* CHARLES FILLMORE

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

GOD IS the first cause, the principle, from which flow all manifestations. Inherent in the mind of Being are twelve fundamental ideas, which in action appear as primal creative forces. It is possible for man to ally himself with and to use these forces, and thereby to coöperate with the creative law, but in order to do this he must discriminate between the force and the originating idea that lies back of the force.

In Scripture the primal ideas in the mind of Being are called the "sons of God." That the masculine "son" is intended to include both masculine and feminine is usually borne out by the context, and, in fact, the whole history of the race. Being itself must be masculine and feminine, in order to make man, its image and likeness, "male and female."

Analyzing these divine ideas, or sons of God, we find that they manifest characteristics that we readily identify as masculine and feminine. For example, life is a son of God, and love is a daughter of God. Intelligence is a son of God, and imagination is a daughter of God. The evidence that sex exists in the vegetable and animal worlds is so clear that it is never questioned, but we have not so clearly discerned that ideas are also male or female. The union of the masculine and feminine forces in man is most potent in the affectional nature. That these forces should endure and never be separated by external causes was laid down as a law by Jesus. He said, "But from the beginning of the creation, Male and

female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."

Of all the daughters of God, love is undoubtedly the most beautiful, enticing, and fascinating. She is by nature exceedingly timid and modest, but when quickened she is bold and fearless in the extreme. Mother love is as strong as life and will make any sacrifice to protect offspring. This whole-hearted, self-sacrificing aspect of love indicates a spirit deeper and stronger than the animal or the human, and we are forced to admit that it is divine. For this reason mother love is exalted to first place in our analysis of the great passion. But mothers should take heed lest they incorporate human selfishness with the divine love idea that expresses in and through them.

The most popular expression of love in the world is the love between men and women. Here also love is misunderstood, and for that reason she has been forced to act in ways that are unnatural to her. She has also been compelled to do things that are abhorrent to her, yet under the compelling power of man's will she could not do otherwise. Right here we see a crying need for a better understanding of love and for her right adjustment in the most sacred relation existing between men and women. Love is from God, and it is given to man in its virgin purity. It is the pure essence of Being that binds together the whole human family. Without love we should lose contact with our mother earth, and, losing that, we should fly off into space and be lost in the star dust of unborn worlds. "Gravity" is mortal man's name for cosmic love. By the invisible arms of love we are held tight to earth's prolific bosom, and there we find the sweetest home in all the universe. All love of home is

founded on man's innate love for this planet. When John Howard Payne wrote "Home, Sweet Home," he was inspired by mother love to sing of the only abiding place of this race—our dear mother earth spiritually understood.

Love is often submerged or cast down to sense consciousness in the marriage relation between men and women, and great misery floods the world in consequence. Marriage should be a perpetual feast of love, and so it would be if the laws of love were observed. Courtship is usually the most joyous experience that comes to men and women, because love is then kept free from the stain of lust.

If the laws of conjugality were better understood, the bliss of courtship would continue throughout all the years of married life and divorces would be unknown. It is a fact well known to psychologists that the majority of estrangements between husbands and wives result from their breaking of sex laws. This sin, which ends in feebleness and final disintegration of the physical organism, is symbolically pictured in the so-called fall of man, in the opening chapters of Genesis. Adam and Eve represent the innocent and uneducated powers of the masculine and feminine in every individual. The serpent represents a combination of substance and life in and through which all sensation is registered. The desire for pleasure, and for a seemingly short and easy way to get wisdom, tempts the feminine, and she eats, or appropriates, and learns of good and evil by experience. The masculine also eats. In the "cool of the day" (after the heat of passion has cooled off) they both find that they are naked. They have indulged in pleasure with pleasure as the only object, which is contrary to the divine law. All things should be done with a definite object, with pleasure as a concomitant only. Pleasure lends zest to all action, but it should

never be exalted to the highest place in consciousness.

Sex indulgence for mere pleasure is an eating or appropriating of the pure life and substance that pervade the whole nervous system, which is pertinently compared to a tree. This excess of pleasure is sooner or later followed by equal reaction, which is destructive, and the body cries out in pain. The pleasure we call "good," and the pain we call "evil." Here, in a nutshell, is an explanation of Adam and Eve's eating of the fruit of the tree of the "knowledge of good and evil."

Regeneration is not possible without love. As through the union of the male and female elements the new body of the infant is brought forth, so through the joining of the creative forces of Spirit by souls attuned in love the new body in Christ is formed in the fourth dimension, or kingdom of the heavens. The new Christ body is organized inside the flesh body by and through the union of the male and female elements existing in every soul. The process goes on day by day and there must be continuous constructive action between the masculine and feminine faculties of soul and body; but the anointing with the precious love of the divine feminine is necessary to the great demonstration, typified in the resurrection of Jesus. The woman who anointed the head and feet of Jesus "loved much," and Jesus said that that which she did would be remembered wherever the gospel should be preached in the whole world. This symbolical representation of pouring into the masculine the pure love of the feminine is a guide for all women. All over the world the submerged love of the feminine is crying for release from the sensual dominance of the masculine. The remedy is: Anoint man's head (will) and his feet (understanding) with the Christ love, and he will be purified and satisfied. Not a word need be spoken to bring about the change. If in quietness

and confidence the presence and the power of divine love are affirmed, the law will be fulfilled.

Love submerged in sense still retains the remembrance of her virginity, and rebels against and resists the onslaughts of lust. Some of the most terrible ills are brought upon the body by the misuse of love. But rebellion and resistance do not give freedom; a steady and firm holding to the one Presence and one Power will lift the son of man, as Moses lifted up the serpent in the wilderness.

Love is the "Lamb slain from the foundation of the world" (A. V.). But now men and women are studying the laws of Being, and to some degree are striving to observe them in the marriage relation. Instead of submerging love in lust, the children of light retain their virgin purity and go hand in hand toward the dawn of a new order, in which there will be a bringing forth of the multitude of waiting souls in a way that is now hidden, but which will be revealed when love is lifted up.

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## DRILL FOR THE DEVELOPMENT OF LOVE

*By* CORA G. DEDRICK

Jesus Christ was a carpenter. His mission on earth was to construct a spiritual body temple, to unfold a spiritual soul, and to teach men the spiritual laws involved, in order that men might follow Him.

We are apprentices in Jesus Christ's workshop. Every day we are working to unfold soul qualities like those expressed by the Master; soul qualities that make us always lovable, strong, pure, perfect. We know that the body is the fruit of the soul and that as we unfold spiritual qualities within the soul the body goes through a process of refinement, of upliftment. This process must continue until we demonstrate bodies

fashioned after the pattern of His glorious body.

In this lesson we take up the thought of love —divine love. In the spiritual body the love center is the heart, symbolized by Jesus' disciple John. John loved the Master. During Jesus' journeys with His disciples through Palestine, John was almost continuously by the Master's side. Even when Jesus was crucified, and all the other disciples had fled, John was not far from the Master. While John was an exile on the island of Patmos, he was "in the Spirit on the Lord's day" and was lifted up in consciousness until he beheld a vision of the perfect man, Jesus Christ, in all His glory. Thus love beholds the transforming, uplifting power of the Christ.

Love, the attribute symbolized by the disciple John, holds soul and body together. Love is the attractive force that draws our good to us, according to the depth and the strength of our realization of love.

A number of years ago I went into the foothills of the Ozarks on a vacation. I stayed in a wonderful little home near a forest. The hearts of the people who dwelt in this home were filled with love for the birds, the squirrels, and all the other creatures of the forest. They called the creatures "the little people of the forest"; their actions dissolved any tendency toward personal selfishness. They built bird houses, and they put out food and water even in summer time. Among others, they won the confidence of a redbird. First he flew down onto the porch and ate the crumbs placed there; then he came to the open doorway for food, and finally he came stepping into the kitchen. His visits were a joy to all the household.

I believe these people, in befriending the forest creatures, were unfolding the faculty of unselfish love, which is of far more value, in soul development, than a course at the best college in the world.

Just as these gentle people won the hearts of the forest birds, so must our hearts be won for God. But we must know what God is before we can love Him. The path that leads to true soul unfoldment leads to adoration for the great Cause. We learn to adore God when we find that He is a God of love, willing to pour out His good upon us and to befriend us in every way. Just as the confidence of the wild creatures of the forest is won through love, so God, through love, is gently wooing us. God does not constrain or suppress the wild, uncultivated forces within the heart, but He gently opens avenues through which these forces may express constructively.

Let us bless the parents of the present day who love their children wisely, and who are not suppressing them or trying to force them into a certain mold, but are allowing them to be guided and directed by the indwelling Christ. Many persons today, as a result of being constrained or suppressed in their youth, have hard, unyielding places in the subconscious mind that do not give up readily to the power of the word. Our hearts must be won for God. This winning is easy when we learn to know God as Spirit. All the wild, uncultivated forces in us must be won for God, but they must be won under the law of love. The rushing, jostling life of today forgets love. Let us remember love. Let us endeavor always to cultivate this wonderful faculty. Just as John radiated love, so let each of us radiate it. Let us feel the warm love of Jesus Christ in our hearts. Let us realize love and send out thoughts of love until we are lifted above all thought of materiality.

The music that we love best is the joyous, triumphant voice of the Christ singing through the inner recesses of our souls. The loving voice of the Christ awakens in us the spiritual powers that strengthen, uplift, and redeem.

For a drill in the silence to awaken love, first

center the attention just back of the heart and hold this thought: *I have faith in the supreme power of love.* Love and wisdom always should go hand in hand. Next center the attention just back of the stomach at the wisdom center and hold the thought: *Divine love and wisdom are united in me. I will sing of loving-kindness and of justice.* Again throw the attention just back of the heart, and hold the thought: *I have faith in the supreme power of love.* Then bring the attention up into the pineal gland, at the center of the head, and hold the thought: *All doubts and fears are dissolved and dissipated; in confidence and in peace I rest in the unchangeable law of God.* Return the attention to the heart center and meditate on the great love of God. Try to feel the tender love of God in your heart. Try to imagine the deep, tender love of the Almighty which must have filled the heart of Jesus when He said, "I and the Father are one." Realize that in spirit, soul, and body you are made perfect through the power of divine love.

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## QUESTIONS ON FACULTY UNFOLDMENT —LOVE

1. Explain how man may use his creative forces in coöperation with the creative law.
2. What are the "sons of God" in Scripture symbology?
3. How do we know that Being is masculine and feminine?
4. What is the name and nature of God's most beautiful "daughter"?
5. Name some virtues and vices of mother love.
6. Explain love in its rôle of "gravity."
7. Is love ever a source of misery? Explain.
8. Give a remedy for divorce.
9. What do Adam, Eve, and the serpent symbolize in the individual?

10. Give the metaphysical explanation of Adam and Eve's eating of the fruit of the tree of the "knowledge of good and evil."

11. What place has love in the regeneration of man?

12. By what means can woman help to lift up man and free him from sense bondage?

13. Will incarnation cease when love is lifted up?

14. What was Jesus' mission on earth?

15. Where is the throne of love in man's spiritual body?

16. Who, among Jesus' disciples, personified love?

17. Give original illustration of how unselfish love may be unfolded.

18. Should one employ force or suppression in soul unfoldment? Why?

19. Give drill for the awakening of the love center.

20. Why are faith, wisdom, and imagination brought to bear on the awakening and development of the love center?

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## THE PURPOSE OF UNITY

The purpose of Unity is not to found another sect, but to show Christians their common aim and their common brotherhood; not to separate them or to emphasize their differences, but to bind them more closely, helping them to apply to their daily living the principles taught by Jesus Christ, thus making practical their church affiliations. Unity largely spreads its faith by way of its literature, giving a metaphysical interpretation of the Scriptures and explaining the action of the mind—the connecting link between God and man—how mind affects the body, producing discord or harmony, sickness or health, and brings man into an understanding of divine law, harmony, health, and peace, here and now.

# MANIFESTING THE CHRIST

*By* MINOLA MADDY

MANIFESTATION of the divine qualities, life, health, peace, and contentment, is the result of our letting the Christ within express through us. Christ is the open door to the Father's treasure house, and we enter by letting the Christ express His perfection in our lives.

We manifest the Christ by so identifying ourselves with Him that we show our oneness with Him in all that we do. The word identify means "to prove the same." When we identify ourselves with Christ we prove ourselves to be the same as the Christ within. That oneness is proved by our raising ourselves to the Christ consciousness. So long as we think of ourselves as being material or evil, we are not identifying ourselves with Christ. We make this identification by first realizing that we are sons of God and therefore one in the glory of Christ.

The place of identification is within ourselves. There we realize and spiritually know that the divine qualities of Christ are also our qualities and that by directing our lives according to His Spirit we are able to bring those qualities into manifestation. Christ is God's perfect idea of man, and to become like the Father's perfect idea should be the conscious desire of every man. We may understand this truth thoroughly and talk about it forever, but until we actually bring it forth into our lives to the best of our ability we are not manifesting the Christ.

Identification and manifestation must progress side by side. If we have an inner realization of Christ and fail to show that realization to all whom we contact, we retard our spiritual growth to that extent. Our realization becomes valueless unless we actually live the Truth that we know.

We manifest the Christ fully by making ourselves one with Him to the extent that our every thought, word, and deed is prompted by His Spirit. Thus our lives become evidence of spiritual illumination.

A crystal spring may be choked by weeds and deadwood, but when these obstructions are removed, the spring gushes forth with renewed strength and vigor and carries its life-giving substance wherever it goes. So it is with the Christ in us. When we banish the doubts and fears that obstruct our paths we clear the way for the Christ light and love to express in us and to manifest in all our affairs.

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## EVENING LULLABY

*By* ELIZABETH HOPF GODFREY

The day is done
And night is come;
Go to sleep, little child.

A fair new moon
Peeps in your room;
Go to sleep, little child.

The dawning day
Will bring you play;
Go to sleep, little child.

Your eyelids close
Just like a rose;
Go to sleep, little child.

God's very near
To watch you, dear;
Go to sleep, little child.

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Keep the mental soil of your home enriched with true and loving thoughts.—*Selected.*

# COURAGEOUS COMPANIONS

*By* DARRAGH ALDRICH

ONE SUMMER I was encamped for my vacation near a party of young women who, with their chaperon, had rented a log cabin on the shore of a lovely lake.

They were girls of good background, excellent education, and average intellect. One assumed that they had fair reasoning ability from the fact that most of them held good positions in the city. All in all, they were about such young women, from eighteen to twenty-three, as one would be likely to find in any downtown office, pluckily at work earning a living.

They had been in camp about a week when their chaperon was summoned home unexpectedly. The girls felt no qualms apparently about being left to themselves, for although their cabin was picturesquely secluded it was within immediate rallying distance of neighboring campers, should an unforeseen cause for alarm arise. No such cause had ever arisen in all the years that this spot had been known as a campers' paradise. To be sure, various small creatures of the woods came to call now and then, but they behaved themselves friendliwise and were regarded as interesting playmates rather than disturbing elements. So far as any one knew, these merry hearted girls were rejoicing in their freedom when they retired from the general camp fire that first night.

What was the amazed consternation, therefore, when about midnight the entire camp was aroused by hysterical shrieks and screams—shrill, piercing, agonized with terror—sounding in the still night air far more like the insensate yelping of coyotes or the shrilling of hounds in a chase than sounds made by human throats. Then came the crash of splintering glass. It did not take long

for all the camp, in varied stages of attire, to be afoot and on the race toward the girls' cabin. Some, who chanced to have them, gripped firearms. Others brandished sticks, picked up as they ran. All were prepared for a dramatic rescue. On their arrival, however, they were brought up short. It was some seconds before they could persuade the screaming girls that they were present on friendly intent. Finally, amid strangled sobs of nervous apprehension, the bolt was withdrawn and the rescue party entered, peering about for the unknown assailants.

Nothing came to view, however, except cowering forms huddled under the bedclothes, with teeth chattering from fright. Little by little they grew quiet under the steadying influence of their "rescuers," and the whole story came out. The frenzy of terror had all germinated, apparently, from a most innocuous seed: One of the girls, who had a vivid imagination combined with an equal vividness of expression, had begun it with a "just suppose . . ."—a "just suppose" of an inordinately far-fetched variety.

There was known to be a harmless, kindly, slow-witted lad living on a farm at least two miles away. The first "just suppose" had to do with the fancy of his appearing at that time of night and prowling about their camp in a hostile mood. Then equally alarming "just supposes" of other happenings, quite as improbable, were added one by one. Even the supernatural had, it appeared, been searched in the orgy of piling up fancied horrors. The cumulative effect of this was a group hysteria that verged on temporary insanity when a stick of wood on the porch, moved probably by some little night prowler, fell with a thud on the floor. It was a noise that under ordinary circumstances the girls would not have noticed, but in their overwrought state it held a frightful significance. In the subsequent turmoil of emotion, the most imaginative girl had thrust her

hand through the window in a desperate attempt to attract the attention of the rest of the campers in the event (absurdly unlikely) of their not being awakened by the screams. Then the sight of blood on her hand from the scratches inflicted by the shattered glass laid on the final straw. Such was their frenzy of terror that it took the rest of the night to bring them back to a realization of the truth of the situation. The next day they departed, miserably conscious that in nowise had they lived up to the fine, brave spirit within them, and that of all people in the world the cowardly companion is least welcome. But they were not even then brave enough to attempt to reëstablish a good impression of themselves—an effort which requires really great courage.

Now the moral of this story is so obvious that it needs no deduction. So obvious indeed that it may be passed over with the shrugging comment: "Nothing like that would ever happen to me. I have too much sense to let my imagination make a fool of me!"

Possibly. At least not just that kind of a fool. But—think a minute. Are you quite confident that nothing of this sort ever occurs—if not to you, at least to the average human being almost every day of his life unless he is constantly on guard? Unless he is quick to deny the utter nothingness of the "just supposes," and instant to affirm the fundamental reality of all situations? Can you see Truth steadily—always?

The actual, even the factual and conspicuous, truth was that these girls were ensconced in a charmingly secure forest nest, under a calm moonlit sky, surrounded by watchful, protective love. Then fear entered (was even bidden to enter) in the only way by which it can enter—through the imagination. Result: Truth was reflected in a cracked mirror. This is the first move that fear makes: it breaks the reflecting surface of life. It may be only the veriest thread of a crack, but

it distorts the reflection of Truth. Havoc ensues.

There is one companion of whom we can never rid ourselves, even should we care to do so—a most unlikely desire, by the way. This companion is our imagination. Great scientific works have been compiled to analyze its powers and effects, yet only its outermost garment has been touched. It paints all the scenery for the drama of life and costumes all the characters; it even writes the parts for the characters to play, including our own stellar rôles.

To put it less figuratively: What our eyes behold, what our ears hear, what our other senses bring to our comprehension must first be weighed and sifted and given meaning by this companion of ours. We do not have to be very introspective to realize the fact that we constantly look at things without seeing them, and that there are myriad sounds that the ear receives without our hearing them. Actually we see and hear and otherwise sense only those vibrations that are significant to us. Any mother will hear the cry of her child above a cacophony of other sounds. Our bodies are constantly under varying pressures, and the delicate tactile nerves constantly receive impressions to which we pay no attention whatever, of which we form no mental image.

The disciples were utterly bewildered when Jesus suddenly paused in the midst of the milling crowd that pressed upon Him and asked, "Who touched me?"

There is a hint of gentle whimsey in their countering:

"Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

Yet—"he looked round about to see her that had done this thing."

It was the one touch that had instantly quickened the imagining faculty of the sensitive Master. It had a quality that held significance for Him. It meant something sweet, pure, positive,

pleading, and confident. We have more than once heard it called the "touch of faith." It was that, but it was a particular kind of faith. It held very definitely a quality of courage. From what the woman had heard of Him (possibly, too, from what she had seen) her imagination had been quickened into positive desire instead of negative acceptance. A modern writer gives a hint as to this mental process when he defines faith as "reason grown courageous—reason raised to its highest power, expanded to its widest vision." That is faith. "Its advent," he continues, "marks the point where the hero within the man is getting the better of the coward."

However, to lift reason "to its highest power," to expand it "to its widest vision," so that it changes its nature and becomes faith courageous, demands the alchemy of our constant companion, imagination. If the latter has not the courage with which it may imbue reason, it might far better leave it alone!

Now since reason has no other way of judging the future than by the past and invariably seeks its images from experience, it must needs have its eyes in the back of its head. It never has been known to discover anything. The most adventurous thing that it ever has done was to throw out a few hints that caught some courageous imagination, and thus brought progress to the world.

Unluckily, in the experience of the race, as it has fought its way step by step toward the Christ ideal, there has had to be one continuous battle with false images (false gods as they are figuratively called) ; and the complete victory is not yet. Unless we insist that our constant companion be courageous, the thud of a stick on the porch floor may mean a madman instead of a mouse. Between these extremes are varying degrees of significance that our imagination may picture. One

rightly shrinks from living in a world that uncourageous imaginations have created.

During the world war a word came into common usage that expressed definitely a hitherto more or less nebulous condition, or state of consciousness. The word is "morale." When a soldier's morale was shaken he was a little bit worse than useless for his was a communicable condition. (Let us predict that a hundred years from now the lack of morale will be the only communicable disease that even materialists will acknowledge!) Such a man could suggest insidiously in one brief instant, by word, tone, or even gesture and expression, enough hopelessness, fear, exhaustion, futility, and utter discouragement to cause his companions to prefer death to a world of his imaging. Almost any man "back from the front" will tell you that the fighting itself, terrible as it was, was the easiest part of his experience. His "wrestling" was (as Paul admonished the Ephesians) "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*." In other words, against the false creations of abnormal imaginations.

But those who try to weaken the morale of our imagination by constantly presenting to it ready-made images whose maker had no courage did not disappear with the signing of the armistice. Many a family of failing health or fortune is the unsuspecting victim of a member in whose hearing a stick of wood cannot thud without terrorizing significance. The ability to break down morale is a strange, insidious power. We seldom analyze it or even recognize it when it is wielded by one very dear to us and least of all when we ourselves are guilty of the soul crime of disheartening another.

A modern metaphysical writer quotes the Spirit thus:

"See that you do not trespass by carrying even a tiny pebble to drop upon your neighbor's path. An anxious thought, a sense of fear, a lack of trust in Me may bruise some little one's foot and cause unnecessary trouble."

All of us have friends whose approach (though we blush to admit the feeling) we almost dread because we know that the sun will be darkened and the moon will give no light until they have gone. Or, in the vernacular: "They always have a tale of woe." They are not the beloved folk who turn to us naturally for understanding and counsel in a bewildered hour, but those who insidiously poison the lives of all with whom they associate by an insistent refusal to take a wholesome view, an honest view, of life. One can fancy one of these good folk, as they usually are called, rising in indignation at the "insulting" implication in the word "honest." Yet, consider for a moment: If a person came to you and told you, whiningly, that his father (whom you knew to be honorable and just and lovingly considerate of his children) had punished him when he had done his best, and had refused to give him enough to live on, withheld deliberately all joy from his life, while giving generously to the other children, and finally had virtually closed his door to him, wouldn't you doubt his honesty? Particularly if you knew enough about this person's family affairs to be cognizant of the fact that the father, eagerly—nay, passionately—desirous of giving his children all his wealth just as fast as they showed ability to use it wisely, had given to the whiner some of his choicest gifts and had received not a word of thanks in return or even recognition of their existence. Enough. It is unwise to consider these carriers of dismay too long. Suffice it to say that they are of all men the least courageous companions. Be ready with swift denial of the poltroonery that they offer you as a philosophy of life, and speed them on their way (if you can-

not make them accept your more gallant images) with resolute affirmations of a universe whose rationale is order and whose motive power is love. If you are forced to live with them, as some of us are, feel that you have an opportunity to prove that you are, like Stevenson's hero, "a bonnie fighter." Make for these chronic whiners such strong mental images of positive good that the wistful spirit within them will turn from its own negative imagination and pour into their thought-forms the life essence that makes them live.

Be to them the courageous companion that they have failed to be to others. Remember that courage is as contagious as cowardice. "Be strong, yea, be strong!"

How swift we are as manufacturers, as artists, as musicians, as those engaged in any profession or business to utilize our imagination, our formative ability, in the creation of new and lovely things with which to bless our material world! How concentratedly we work out our plans, holding nothing less than perfection for them, whatever the struggle, and refusing valiantly all temptation to be weak or slipshod or dishonest. But how slow we seem to be to utilize this same concentration in thought-form-creativeness as idealists—to hold fast the image of only those things that are true and just and altogether lovely. Yet only by concentration on fresh, new, vivid forms of Truth can our imagination make our world of sense reflect with any degree of accuracy the world of reality in which we dwell and of which, in our moments of insight, we are cognizant.

Creative essence is constantly seeking form and constantly seeking the best form that it can find for its manifestation. We, through our imagination, supply that form. Nothing has ever come to pass that was not first beheld in the imagination of some one. As "daydreamers" we form many lovely thought-molds, but they are fragile, dissolving at a touch. They may have

their uses—like the brilliant insects with wings of myriad hues shining in the sun of one day and vanished before the next dawn. But, obviously, no thrilling, vibrant, fermenting life essence can be turned into them! One strong, clear, true thought held steadily will revolutionize your world. Try it and see! But the most important quality of character in this sort of mental imaging (the only sort that counts) is courage.

One single fearful thought will affect the proportions of our mold when the hand of our image maker trembles. One instant's losing of the vision of our pattern blemishes its surface. How important is this, you ask? Consider: Every moment of our life we are creating a world through our imagination. It was in this way that God created the universe, and saw that "it was very good." This perfect universe is our pattern, and only those forms that are seen to be good and are very, very strong are filled with the life essence. "And the life was the light of men." When it is all completed in perfect forms, filled with light, this world will reflect the perfect image of the Creator.

If the many spiritual commandments that have been given to us throughout the ages could be gathered together, they would be found to comprise one great commission:

"Lo, I have given to you, My son called Man, the perfect pattern of a living world. I have given materials to your hand for your molding. But two things are necessary: that the eyes of your imagination never swerve from the pattern, and that your spirit give this companion of yours the steadying courage for his task."

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Praise God from whom all blessings flow;
Thy blessing on this food bestow;
May Thine be every thought I think;
I, to Thy glory, eat and drink.

—*Selected.*

# SENSITIVE PEOPLE

*By* FLORENCE STRUVE

IF SENSITIVE people would lift their eyes from the personal to the universal, how many homes would be brightened and business offices become cheerful! A moment of serious reflection would soon reveal to the so-called "sensitive" ones a secret: so-called "sensitiveness" instead of being a virtue is but a subtle maneuvering by a person to force others to do what is agreeable to him. When a sensitive person is crossed, his sensitiveness takes the form of sulkiness, irritability, and even bursts of anger. True sensitiveness, on the other hand, is a gift of Spirit, and manifests as thoughtfulness, unpretentious service, tolerance, and courtesy. A "sensitive" member of a family can taint the atmosphere of a home as one spoiled apple can contaminate a basket of beautiful fruit; one "sensitive" employee can infect a staff of workers with a sense of heaviness and resistance until work that should be a pleasure drags and seems a burden.

In many cases "sensitiveness" is but a defense built up to hide traits of character that the possessor knows to be weakness and which he is not willing to acknowledge and to correct. Moments of irritability are occasioned by this knowledge, and not by what some one else says or does to the sensitive person. The light of Truth is revealing these "defenses" in their true nature, and they no longer protect, but rather expose that which their possessor wishes concealed. How much bigger and nobler it would be to face traits of character that we know must be redeemed, instead of trying to hide and excuse them behind so-called "sensitiveness" and thus bringing unhappiness into our lives and perhaps into the lives of those with whom we live or work.

The naughtiness of a child should never be excused by his parents' saying, "You know, he is so sensitive." A child soon learns that this excuse permits him to be naughty, and that if he screams people will not go against his wishes, fearing for his health. Of course, there will be disagreeable moments when great patience will be necessary in the training of a will thus perverted, but such moments are preferable to the ugly scenes that are sure to follow if a child is allowed to grow to be a "sensitive" man or woman.

When our feelings are hurt we instinctively contract or draw away from that which we resent. This moment of contraction affects the heart—in fact, the whole nervous system. If the nerves are repeatedly deprived of their just nourishment the price that must be paid later in distressing physical ills is often too high. So let the true, loving self take its rightful place; then there will be no room for any but spiritual sensitiveness, which knows nothing of its own hurt feelings but knows only how to make the paths of others a little smoother and happier.

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## TRUE GLORYING

*By* IRENE STANLEY

Let not the wise man glory in his wisdom,
Nor let the mighty glory in their might;
Let not the rich man glory in his riches,
But let them glory that they know aright,
That He is God who shows them loving-kindness
And truth and judgment: These are His delight.

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Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love."—*Henry Drummond.*

# LESSONS IN TRUTH

*By* H. Emilie Cady

## FINDING THE SECRET PLACE

*Ninth Lesson*

HOW TO seek the secret place—where to find it—how to abide in it—these are the questions that today, more than at any other time in the history of the world, are engaging the hearts of men. More than anything else it is what I want. It is what you want.

All the steps that we are taking by speaking the words of Truth and striving to manifest the light which we have already received are carrying us on swiftly to the time when we shall have consciously the perfect mind of Christ, with all the love and beauty and health and power which that implies.

We need not be anxious or in a hurry for the full manifestation. Let us not at any time lose sight of the fact that our desire, great as it is, is only God's desire in us. "No man cometh unto me, except the Father draw him." The Father in us desires to reveal to us the secret of His presence, else we had not known any hunger for the secret, or for Truth.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

Whoever you are that read these words, wherever you stand in the world, be it on the platform preaching the Gospel, or in the humblest little home seeking Truth, that you may make it manifest in a sweeter, stronger, less selfish life, know once and forever that you are not seeking God, but God is seeking you. Your longing for greater manifestation is the eternal Energy, which holds the worlds in their orbits, outpushing through you to get into fuller manifestation. You need not

worry. You need not be anxious. You need not strive. Only let it. Learn how to let it.

After all our beating about the bush, seeking here and there for our heart's desire, we must come right to Him who is the fulfillment of every desire; who waits to manifest more of Himself to us and through us. If you wanted my love or anything that I am (not that I have), you would not go to Tom Jones or to Mary Smith to get it. Either of these persons might tell you that I could and would give myself, but you would have to come directly to me, and receive of me that which only I am, because I am it.

In some way, after all our seeking for the light and Truth, we must learn how to wait, each one for himself, upon God for this inner revelation of Truth and our oneness with Him.

The light that we want is not some thing that God has to give; it is God Himself. God does not give us life or love as a thing. God is Life and Light and Love. More of Himself in our consciousness, then, is what we all want, no matter what other name we may give it.

My enduement of power must come from "on high," from a higher region within myself than my present conscious mind; so must yours. It must be a descent of the Holy (whole, entire, complete) Spirit at the center of your being into your conscious mind. The illumination we want can never come in any other way; nor can the power to make good manifest.

We hear a great deal about "sitting in the silence." To many it does not mean very much, for they have not yet learned how to "wait upon God," or to hear any voice except external ones. Noise belongs to the outside world, not to God. God works in the stillness, and we can so wait upon the Father of our being as to be conscious of the still, inner working—conscious of the fulfillment of our desires. "They that seek the Lord shall not want

any good." "They that wait upon the Lord shall renew their strength."

In one of Edward Everett Hale's stories, he speaks of a little girl who, amidst her play with the butterflies and birds in a country place, used to run into a nearby chapel frequently to pray; and after praying always remained perfectly still a few minutes, "waiting," she said, "to see if God wanted to say anything" to her. Children are always nearest the kingdom.

When beginning the practice of sitting in the silence, do not feel that you must go and sit with some other person. The presence of another personality is apt to distract the mind. Learn first how to commune alone with the Creator of the universe, who is all companionship. When you are able to withdraw from the outside and be alone with Him, then sitting with others may be profitable to you and to them.

"Sitting in the silence" is not merely a sort of lazy drifting. It is a passive, but a definite, waiting upon God. When you want to do this, take a time when you are not likely to be disturbed, and when you can, for a little while, lay off all care. Begin your silence by lifting up your heart in prayer to the Father of your being. Do not be afraid that, if you begin to pray, you will be too "orthodox." You are not going to supplicate a God who has already given you "all things whatsoever ye desire." You have already learned that before you call He has sent that which you desire; otherwise you would not desire it.

You know better than to plead with or to beseech God with an unbelieving prayer. But spending the first few moments of your silence in speaking directly to the Father centers your mind on the Eternal. Many who earnestly try to get still and wait upon God have found that the moment they sit down and close their eyes, their thoughts, instead of being concentrated, are filled with every sort of vain imagination. The most trivial things,

from the fixing of a shoe string to the gossipy conversation of a week ago, chase one another in rapid succession through their minds, and at the end of an hour the persons have gained nothing. This is to them discouraging.

This is but a natural result of trying not to think at all. Nature abhors a vacuum, and if you make (or try to make) your mind a vacuum, the thought images of others which fill the atmosphere about you will rush in to fill it, leaving you as far away from the consciousness of the divine presence as ever. You can prevent this by beginning your silence with prayer.

It is always easier for the mind to say realizingly, "Thy will is being done in me now," after having prayed, "Let Thy will be done in me." It is always easier to say with realization, "God flows through me as life and peace and power," after having prayed, "Let Thy life flow through me anew while I wait." Of course prayer does not change God's attitude toward us, but it is easier for the human mind to take several successive steps with firmness and assurance than for it to take one big, bold leap to a point of eminence and hold itself steady there. While you are thus concentrating your thoughts on God, in definite conversation with the Author of your being, no outside thought images can possibly rush in to torment or distract you. Your mind, instead of being open and negative toward the external, is closed to it, and open only to God, the Source of all the good you desire.

Of course there is to be no set form of words used. But sometimes using words like, for instance, the first few verses of the 103d Psalm, in the beginning of the silent communion, makes it a matter of face-to-face speaking: "Thou forgivest all mine iniquities [or mistakes]; Thou healest all my diseases; Thou redeemest my life from destruction, and crownest me with loving-kindness, now, now, while I wait

upon Thee." Sometimes we may enter into the innermost with the words of a familiar hymn; as:

Thou art the life within me,
O Christ, Thou King of kings;
Thou art Thyself the answer
To all my questionings.

Repeat the words many times, not anxiously or with strained effort, not reaching out and up and away to an outside God; but let the petition be the quiet, earnest uplifting of the heart to a higher something right within itself, even to the "Father in me." Let it be made with the quietness and assurance of a child speaking to its loving father.

Many people carry in their faces a strained, white look that comes from an abnormal "sitting in the silence," as they term it. It is hard for them to know that God is right here within them, and when sitting they fall into the way of reaching away out and up after Him. Such are earnest souls truly feeling after God if haply they may find Him, when all the time He is near them, even in their very hearts. Do not reach out thus. This is as though a seed were planted in the earth, and just because it recognized a vivifying, life-giving principle in the sun's rays, it began to strain and stretch itself upward and outward to get more of the sun. You can see at a glance that by so doing it would get no solid root whatever in the earth where God intended it to be. All the plant needs to do is to keep its face turned toward the sun, and let itself be drawn upward by the sun.

Some of us, in our desire to grow, and having recognized the necessity of waiting upon God in the stillness for the vivifying and renewing of life, make the mistake of climbing up and away from our bodies. Such abnormal outstretching and upreaching is neither wise nor profitable. After a little of it, one begins to get cold feet and congested head. While the soul is thus reaching

out, the body is left alone, and it becomes correspondingly weak and negative. This is all wrong. We are not to reach out away from the body even after the Sun of righteousness. We are rather to be still, and let the Sun shine on us right where we are. The sun draws the seed up as fast as it can bear it and be strong. We do not need to grow ourselves, only to let the Sun grow us.

But we are consciously to let it; not merely to take the attitude of negatively letting it by not opposing it, but to put ourselves consciously where the Son can shine on us, and then "be still, and *know*" that while we wait there it is doing the work. While waiting upon God, we should, as much as possible, relax ourselves both mentally and physically. To use a very homely but practical illustration, take much such an attitude of the entire being as do the fowls when taking a sun-bath in the sand. Yet there is something more than a dead passivity to be maintained through it all. There must be a sort of conscious active taking of that which God gives freely to the waiting soul.

Let me see if I can make it plain. We first withdraw ourselves bodily and mentally from the outside world. We "enter into thy closet and shut the door" (the closet of our being, the very innermost of ourselves), by turning our thoughts within. Just say, "Thou abidest within me; Thou art alive there now; Thou hast all power; Thou art now the answer to all I desire; Thou dost now radiate Thyself from the center of my being to the circumference, and out into the visible world as the fullness of my desires." Then be still, absolutely still. Relax every part of your being, and believe that it is being done. The divine substance does flow in at the center and out into the visible world every moment you wait; for it is an immutable law that "he that asketh receiveth," and substance will come forth as the fulfillment of your

desire if you expect it to. "According to your faith be it unto you."

If you find your mind wandering, bring it right back by saying again: "It is being done; Thou art working in me; I am receiving that which I desire," and so forth. Do not look for signs and wonders, but just be still and know that the very thing you want is flowing in and will come forth into manifestation either at once or a little farther on.

Go even beyond this and speak words of thanksgiving to this innermost Presence, that it has heard and answered, that it does now come forth into visibility. There is something about the mental act of thanksgiving that seems to carry the human mind far beyond the region of doubt into the clear atmosphere of faith and trust, where "all things are possible." Even if at first you are not conscious of having received anything from God, do not worry or cease from your thanksgiving. Do not go back of it again to the asking, but continue giving thanks that while you waited you did receive, and that what you received is now manifest; and believe me, you will soon rejoice and give thanks, not rigidly from sense of duty, but because of the sure manifest fulfillment of your desire.

Do not let waiting in the silence become a bondage to you. If you find yourself getting into a strained attitude of mind, or "heady," get up and go about some external work for a time. Or, if you find that your mind will wander, do not insist on concentrating; for the moment you get into a rigid mental attitude you shut off all inflow of the Divine into your consciousness. There must be a sort of relaxed passivity and yet an active taking it by faith. Shall I call it active passivity?

Of course, as we go on in spiritual understanding and desire, we very soon come to the place where we want more than anything else that the desires of infinite wisdom and love be fulfilled in

us. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Our desires are God's desires, but in a limited degree. We soon throw aside our limitations, our circumscribed desires (as soon, at least, as we see that more of God means more of good and joy and happiness), and with all our souls we cry out in the silent sitting: "Fulfill Thy highest thought in me now!" We make ourselves as clay in the potter's hands, willing to be molded anew, to be "changed into the same image," to be made after the mind of the indwelling Christ.

We repeat from time to time, while waiting, words something like these: *Thou art now renewing me according to Thy highest thought for me; Thou art radiating Thy very self throughout my entire being, making me like to Thyself—for there is nothing else but Thee. Father, I thank Thee, I thank Thee.* Be still, be still while He works. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

While you thus wait, and let Him, He will work marvelous changes in you. You will have a strange, new consciousness of serenity and quiet, a feeling that something has been done, that some new power to overcome has come to you. You will be able to say, "I and the Father are one," with a new meaning, a new sense of reality and awe that will make you feel very still. Oh! how one conscious touch of the Oversoul makes all life seem different! All the hard things become easy; the troublesome things no longer have power to worry; the rasping people and things of the world lose all power to annoy. Why? Because, for the time, we see things from the Christ side of ourselves; we see as He sees. We do not have to deny evil; we know in that moment that it is nothing at all. We no longer rigidly affirm the

good from sense of duty, but with delight and spontaneity, because we cannot help it. It is revealed to us as good. Faith has become reality.

Do not be discouraged if you do not at once get conscious results in this silent sitting. Every moment that you wait, Spirit is working to make you a new creature in Christ—a creature possessing consciously His very own qualities and powers. There may be a working for days before you see any change; but it will surely come. You will soon get so that you can go into the silence, into conscious communion with your Lord, at a moment's notice, at any time, in any place.

There is no conflict or inconsistency between this waiting upon God to be made perfect, and the way of "speaking the word" out toward the external to make perfection visible. Waiting upon and consciously receiving from the Source only make the outspeaking (the holding of right thoughts and words) easy, instead of laborious. Try it and see.

Clear revelation—the word made alive as Truth to our consciousness—must come to every soul who continues to wait upon God. But remember, there are two conditions imposed. You are to wait upon God, not simply to run in and out, but to abide, to dwell in the secret place of the Most High.

Of course I do not mean that you are to give all the time to sitting alone in meditation and silence, but that your mind shall be continually in an attitude of waiting upon God, not an attitude of clamoring for things, but of listening for the Father's voice and expecting a manifestation of the Father to your consciousness.

Jesus, our Master in spiritual knowledge and power, had many hours of lone communion with His Father, and His greatest works were done after these. So may we, so must we, commune alone with the Father if we would manifest the Christ. But Jesus did not spend all His time in

receiving. He poured forth into everyday use, among the children of men in the ordinary vocations of life, that which He received of His Father. His knowledge of spiritual things was used constantly to uplift and to help other people. We must do likewise; for newness of life and of revelation flows in the faster as we give out that which we have to help others. "Go teach and preach and heal," He said. Go manifest the Christ within you, which you have received of the Father. God works in us to will and to do, but we must work out our own salvation.

The second indispensable condition to finding the secret place and abiding in it is "my expectation is from Him"—"My soul, wait thou only upon God; for my expectation is from him." "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." It is good that a man should both hope and quietly wait for the salvation of the Lord.

Is your expectation from Him, or is it from books, or teachers, or friends, or meetings, or societies?

"The King of Israel, even the Lord, is in the midst of *thee*." Think of it! In the midst of you —at the center of your being this moment while you read these words. Say it, say it, think it, dwell on it, whoever you are, wherever you are! In the midst of you! Then what need for all this running around? What need for all this strained outreaching after Him?

"The Lord thy God in the midst of thee is mighty [not God in the midst of another, but in the midst of you, standing right where you are]; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." You are His love. It is you that He will rejoice in with singing if you will turn away from people to Him within you. His singing and

joy will so fill you that your life will be a great thanksgiving.

Your Lord is not my Lord, nor is my Lord your Lord. Your Lord is the Christ within your own being. My Lord is the Christ within my soul.

There is one Spirit, one Father of all, in us all, but there are different manifestations or individualities. Your Lord is He who will deliver you out of all your troubles. Your Lord has no other business but to manifest Himself to you and through you, and so make you mighty with His own mightiness made visible, whole with His health; perfect by showing forth the Christ perfection.

Let all your expectation be from your Lord. Let your communion be with Him. Wait upon the inner-abiding Christ often, just as you would wait upon any visible teacher. When you are sick "wait thus only upon God" as the Most High, rather than upon healers. When you lack wisdom in small or large matters, "wait thou upon God," and see what marvelous wisdom for action will be given you. When desiring to speak the word which will deliver another from the bondage of sickness or sin or sorrow, "wait thou upon God," and exactly the right word will be given you, and power will go with it; for it will be alive with Spirit.

(The tenth lesson will appear in October *Unity*.)

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## THE INVITATION

I heard the voice of Jesus say:
"Behold, I freely give
The living water, thirsty one;
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

—*Horatius Bonar.*

# + THE HOME +

## SUBCONSCIOUS IMPRESSIONS

*By* FRANCES WARDER

HOW OFTEN one hears negative thoughts expressed in the presence of children by members of a family who would do anything in their power to protect little ones from the undesirable results that such thoughts are likely to produce! Recently, while traveling, I was much impressed by this fact. I was reading, but the conversation between a mother and her little girl, about four years of age, who were in the section opposite to mine, made me forget everything else. The little girl was lying on the seat opposite to her mother's, and her face was covered with a handkerchief. The mother said, "You have a very bad headache, haven't you, and you do not want to be disturbed?" In a very patient and distressed yet positive tone the little one replied, "Yes, it is very bad indeed. Please keep very quiet." This may have been the first play scene of the kind between the two, but it savored of having been a repetition of other similar scenes. Perhaps it reënacted scenes in which the characters had been reversed. Even if it was but a play scene of the moment by which the mother sought to keep the child amused or quiet while she rested, I could see that it was making, by both the words and the acting, a deep impression on the mind of the child. In later years mother and daughter and doctors may try to find the cause of the girl's continual headaches. It is well for adults who have a little child in their midst to remember that their words and actions, often their very thoughts, register on the child's mind. The subconscious mind of a

child is particularly open to impression, because his conscious mind has not acquired the wise discrimination that will enable it to reject objectionable things. It is well also to remember that impressions are made on the cells of the body by the subconscious mind. Sooner or later things that are fostered in the subconsciousness will manifest in the life or body of the individual.

We hear much today of psychoanalysis, the searching of the subconscious mind for causes of conditions in the body or affairs, the analyzing of repressed emotions that had their origin in some past experience, and the relation of these hidden things to the present. Good work has been done along this line, but the greatest good is the fact that parents are beginning to understand the law of cause and effect and are seeing the importance of implanting nothing in the child's mind that may cause him eventually to suffer.

We know that if trees and plants get a good start they are likely to turn out well. We try to keep them from being stunted or from forming bad habits of growth in the beginning. We give them good soil, cultivation, fertilizer, and we prune them—all this we do in order that they may reach their highest perfection and serve the purpose for which they were intended. How much more carefully should we train a little child, who has the power of conscious and subconscious reproduction, and a soul that is building for eternity. The little child has come forth to write a new chapter in its book of life, with a soul desire to fill this chapter with good so that it may relegate into oblivion some wrong things that it wrote in the past. The character of the first few paragraphs of this new chapter of the story of life is influenced by the parents, and the note that is struck in the beginning of a chapter may continue throughout its length.

In searching our subconscious minds, most of us can recall occurrences of childhood that have

influenced our lives, which have hampered us or helped us, which have caused us joy or pain. There are also many hidden, or forgotten, impressions that even today are exerting influence on our lives. We may have an attitude of resentment toward life that is marring our happiness, which is causing us to fail in our business or home life. This resentment perhaps may be traced to partiality that was shown to another member of the family, or to a time when we were forbidden some much desired thing, without a loving explanation of why the refusal was best. Resentment leads to moodiness or moroseness, and it often comes from the attitude of a superior parent, who thinks that his commands must be obeyed because he is the parent instead of because they are right and in accordance with the law of God or the land. Parents do well when they keep their personalities in the background and use Truth and God's will as the standard of conduct in the home. Every parent needs much self-discipline. He must realize, "Not my will, but thine, be done," before he seeks to discipline a child. Where this is done one does not often find a rebellious child, whose will seems to need "breaking." A little child, so recently from the realm of the Most High, will recognize God authority, whereas he may question the decision of another human being. It is well to ask for and listen to a child's opinion or explanation of a continued desire that may be interpreted as stubbornness. Many times, if the parent is a Bible student, a verse or an incident in this blessed book will decide the question to the satisfaction of both child and parent. The Bible should be used in every home as a guide, a reference book, an authority to settle differences of opinion. A readable, durable copy of the Bible should be accessible to each member of the family, and the family should grow up around it, imbibing it, depending on its teachings.

Emotions of hate, anger, fear, discontent, jeal-

ousy, rebellion, and sullenness are habits that have their foundation in childhood. They first came through some experience, perhaps were helped by example or tendency, and the child, not knowing how to handle these emotions rightly, indulged them. What child does not resent nagging or continual scolding? The manner of correcting a child often sets up little rebellious thoughts, which, if continued, may cause anger or hate or sullenness. Many parents whose children do not confide in them their childish worries and troubles have set up the barrier themselves by their preaching at the child, by their lack of understanding in the little things that seem big to the childish mind, sometimes even by ridicule. Many a parent establishes an inferiority complex in a sensitive child—a complex that goes with him through life, or until he finds himself. The more positive natures impose on the timid one, poke fun at him, until he withdraws more and more within himself. The thoughts that come to a child's mind as a result of such experience sooner or later cause trouble. On the other hand, a superiority complex may be established by too much attention, by constant recognition by parents or others of a bright mind, a winning personality, or by allowing a child to think that he is superior to others. The mother of a very bright boy handles him in this way: When he comes to her for approval of the things that he thinks are well done, she says, "That is fine, Son," to which she has taught him to reply, "Yes, Mother, but I can do better next time." This keeps him from thinking that he is too good to improve.

Undesirable traits of character in little children are small in their beginnings and can easily be handled by an understanding parent. But if they are not recognized and directed properly, they will grow and later in life they may rise up like giants that can only be conquered by supreme effort. An earnest parent seeks the wisdom of

God to help him discover the undesirable tendencies of a child and to help him handle them aright so that they may be early eliminated. Many parents not only fail to make an impersonal study of a child with this in view, but add to the already present undesirable traits by expressing before the child their own personal likes and dislikes that do not agree with the standard that they have set for the child and by failing to meet a situation in the manner that the child has been taught is right.

Every child should be taught to consider, as of first importance, not what he desires or another desires, but what is righteous, and he should be taught where to go to learn righteousness. Every child should be taught the law of sowing and reaping. Parents who realize and recognize the omnipresence, omnipotence, and omniscience of God and who commune every day with the Father within them will at all times and under all circumstances be given the word to speak which will meet any particular need. They will, in their consciousness of God, establish in the home an atmosphere of harmony, peace, and love, which will make the Christ presence felt by each member of the family and which will be a power for spiritual growth in soul and body.

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## MOTHER PRAYING

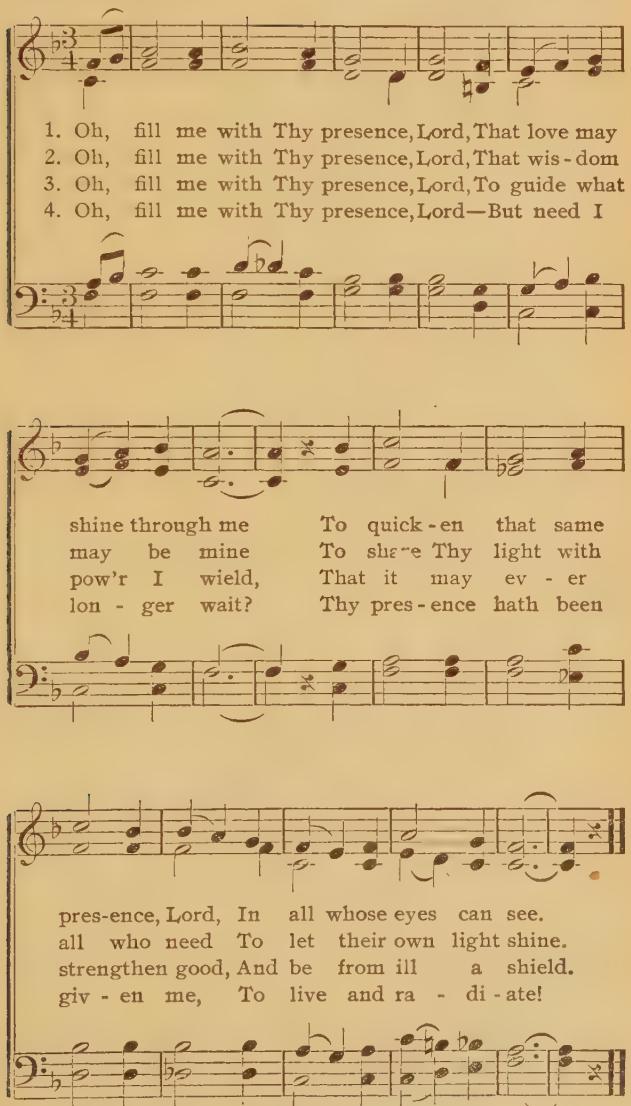
*By* EMERSON ROBISCHON

As I pulled down my shade tonight
I saw a tender, touching sight;
Across the alley from my room
Dim-shadowed in the growing gloom,
A reverent, silvered, bowing head—
A mother kneeling by her bed.
Ashamed to spy, I would have gone,
But, turning, saw her lips frame, "Son . . ."
And straight I wheeled, and knelt in prayer
For every mother, everywhere.

# IRRADIANCE

Words by
ERNEST C. WILSON

Music by
EDWUARD DIDDLE


1. Oh, fill me with Thy presence, Lord, That love may shine through me To quick-en that same
2. Oh, fill me with Thy presence, Lord, That wis-dom may be mine To sha-e Thy light with
3. Oh, fill me with Thy presence, Lord, To guide what pow'r I wield, That it may ev-er
4. Oh, fill me with Thy presence, Lord—But need I lon-ger wait? Thy pres-ence hath been
pres-ence, Lord, In all whose eyes can see.
all who need To let their own light shine.
strengthen good, And be from ill a shield.
giv-en me, To live and ra-di-ate!

# SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

## LESSON 9, SEPTEMBER 1, 1929.

Unity Subject—*Order, and Loyalty to Spirit.*

International Subject—*Ezra's Return to Jerusalem.*—Ezra 7:6-10; 8:21-23, 31, 32.

Ezra 7:1 to 8:36 should be studied in connection with this lesson.

6. This Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him.

7. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9. For upon the first *day* of the first month began he to go up from Babylon; and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was entreated of us.

31. Then we departed from the river Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier-in-wait by the way.

32. And we came to Jerusalem, and abode there three days.

GOLDEN TEXT—*The hand of our God is upon all them that seek him, for good.*—Ezra 8:22.

SILENT PRAYER—*I am loyal to the Spirit of truth, and its protecting presence is ever with me.*

Ezra is called the Puritan of the Bible. When he returned to Jerusalem from Babylonian captivity, he found that those who had preceded him in the expedition, some seventy-eight years before, had fallen into religious indifference. Through force of circumstances they had made various alliances with the Gentiles, in both business and family relations; the result was a great falling away from the high and exclusive Jewish standard of religion. Spiritual life had declined, ideals had faded, and carelessness, ignorance, and indifference followed.

When Ezra learned that the princes and rulers had taken foreign wives and had committed other acts that were regarded as abominations in the sight of God he was scandalized. In the 9th chapter of Ezra we read, "And when I heard this thing, I rent my garment and my robe, and plucked off the hair of my head and of my beard, and sat down confounded."

Ezra called together all the people of Israel, throughout Judah and Jerusalem; he demanded

that those who had foreign wives and children should put them away, and that they should all reform at once and observe the Hebrew law to the letter. They agreed to do so.

Because of the course that he took Ezra has been called a stern, narrow Puritan, bitterly intolerant, with a total absence of human tenderness.

Metaphysically, Ezra represents order, that faculty of the mind which holds every thought and act strictly to the Truth of being, regardless of circumstances or environments. Our Puritan fathers were excessively developed in order. Their religious worship was of the strict "decency and order" character. Musical instruments were banned, and all decorations, including flowers, were strictly excluded from their dress and from their homes.

Order is a divine faculty, and we cannot do without it, but it must not be allowed to dominate us and to separate us from beauty and art. It must always be balanced by judgment. When order and judgment are united in consciousness all is well. When they are separated, fanaticism or anarchy rules.

In today's lesson Ezra shows his loyalty to God by refusing to ask of the king soldiers to protect him while on his way to Jerusalem: "We had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good." And he was carried through safely.

Experience shows those who use their highest judgment in conforming to principle that there is an invisible law which protects them and demonstrates for them in mysterious ways, when they are true to it and when they stand by it in the face of worldly customs.

When good judgment is used, no one need come under the accusation of being fanatical. Take a firm stand in your mind that you will conform to the law of God. Become acquainted with

His law, even when there is no especial call for its use; then when you need to use the law it will be familiar to you, and you will know just what to do.

QUESTIONS

1. How does the faculty of order work?
2. Is order a divine faculty? To what extent should it rule us?
3. How should the faculty of order be balanced?
4. What must we do to invoke the invisible law of protection?
5. How can one keep from being accused of fanaticism?

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LESSON 10, SEPTEMBER 8, 1929.

Unity Subject—*Work, and Trust.*

International Subject—*Nehemiah Rebuilding the Wall of Jerusalem.*—Neh. 4:6, 15-21.

Study Neh. 2:1 to 7:4 in connection with this lesson.

6. So we built the wall; and all the wall was joined together unto half *the height* thereof: for the people had a mind to work.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us.

21. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared.

GOLDEN TEXT—*The people had a mind to work.* —Neh. 4:6.

SILENT PRAYER—*"Watch and pray," and "our God will fight for us."*

Tradition tells us of a golden age wherein the human family lived under conditions much superior to those that prevail at the present time. No one seems to know just what those conditions were. Tradition does not make the matter clear; it simply gives an idea of a lost estate in which God, through nature, provided everything for man, without man's having to strive for his needed supply as he now seems to be compelled to do. This golden age is symbolically described in Genesis as the garden of Eden. Occultists are satisfied that such an age existed and that it was a state in which the whole human family were immersed in an ethereal substance that, at their command, produced whatever they desired. The fairy land of folklore is based on absolute reality. Constantly to be supplied instantly with everything that he needs, in spirit, soul, and body, for his sustenance, protection, happiness, and unfoldment is man's natural estate.

Man lost sight of this estate by ignoring the divine wisdom. He decided to learn by experience (the serpent of Genesis 3), instead of being informed and guided daily by the omnipresent, all-knowing Mind. We are now returning to the golden age; the scientific understanding of Divine

Mind and the identification of our minds with Divine Mind are the first steps in this direction.

The rebuilding of the wall of Jerusalem is a symbolical description of the reconstruction of the soul consciousness, and of the body, so that negative and error thoughts and conditions may be put out and kept out. In order to lay hold of the all-pervading spiritual substance, life, intelligence, and Truth that constitute the perfect consciousness, organism, and environment, we must think Godlike thoughts, positive thoughts of wholeness and perfection. If our thoughts are weak and vacillating, and if we lack faith in things spiritual, the wall is weakened, perhaps is broken down at some point, and a negative condition begins to manifest. So we can see the necessity of having the prophet Nehemiah—the faithful, persistent one within us that believes in the divine possibility of perfect, abiding, manifest wholeness for man—continue the work of reconstructing true and desirable conditions.

Experience has taught us that as we begin to claim our immunity from limited and undesirable human conditions they make silent protest—the very conditions seem to impose themselves on us. This fact indicates that all is mind and manifestations of mind. So when we begin our affirmations of unity with divine life and substance, we find that the error activities which Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites signify are stirred up, and they conspire to fight against our consciousness of peace and of Spirit. (Sanballat means "secret enemy"; Tobiah signifies a very deceptive thought, one that professes to believe in God's law and in the divine goodness but continues to express in its old, error way, and thus hinders true overcoming and the actual rebuilding of the body temple; the Arabians signify unproductiveness; the Ammonites, popular opinion; and the Ashdodites, thieving thoughts.) Then we pray to God and set a watch

against these enemies day and night. A study of the whole of the chapter from which our lesson is taken will reveal to each student the necessity of watching and praying, denying and affirming, and always being on the alert that these invisible thought enemies may not, in subtle ways, destroy his faith in the all-providing good.

A very encouraging phase of this lesson is the assurance that if we have a mind to work, "our God will fight for us." This means victory, and fulfillment of all the good that has been purposed in Divine Mind for us.

QUESTIONS

1. What is symbolically described in Genesis as the garden of Eden?
2. What is man's natural estate? How did he lose sight of it?
3. What are the first steps to be taken in order to return to the golden age?
4. What does Nehemiah and his work of rebuilding Jerusalem's wall symbolize?
5. What lesson do we learn from those who hindered Nehemiah and the Israelites in their reconstruction work?
6. What is a very encouraging phase of this lesson?

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LESSON 11, SEPTEMBER 15, 1929.

Unity Subject—*The Joy of Observing the Law.*

International Subject—*Teaching the Law of God.* —Neh. 8:1-3, 5, 6, 8-12.

The whole of the 8th chapter of Nehemiah may be studied in connection with this lesson.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the

assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were *attentive* unto the book of the law.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT—*The opening of thy words giveth light.*—Psalms 119:130.

SILENT PRAYER—*I rejoice in my knowledge of thy Law, O God, and I am obedient to it.*

"And all the people gathered themselves together as one man." This represents one man talking to his own thoughts or "people." We

speak of "educating the masses," but forget that this work of education depends on the efforts of each individual. Educators and reformers have a way of talking about "elevating the masses," as if the people could be legislated into a higher civilization. The fact is that all reform begins and ends with the individual. There is but one man. Paul discerned that there is but one man, the universal man, Christ, and that we all are members of His body. Each human type of the one man is spiritually His exact image, His especially begotten son. You are that man. Begin your reform for the masses by merging your whole being with your Christ mind.

As there is a divine man, so there is a divine law for the government of that man in his manifestation. The divine law is given in the Scripture, and is universal in the heavens of man's mind. The law of Moses is the statement of the divine law as interpreted from the view of the negative mind, and the law of Jesus is its interpretation from the viewpoint of the positive mind. But these interpretations, in their present form in the Bible, are not the infallible word of God. They are the word as perceived by the illuminated minds of many men in various stages of unfoldment. The omnipresent word is the only infallible Scripture of God. "The word is very nigh unto thee, in thy mouth." There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of thought that touches the consciousness, whether from Spirit or from the flesh. This faculty is Ezra, the scribe. It may be exalted to a point where it will receive impressions from the spiritual realm only; then it reads from the law and interprets the spiritual meaning of the law for all the people (thoughts of the consciousness).

When we have read the law from the inner plane and have seen how far short we have come in fulfilling the law, we are sorrowful. "All the

people wept, when they heard the words of the law." But we are not to grieve over our shortcomings. "This day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength."

This lesson teaches clearly that sorrowing over one's sins is not pleasing to the Lord. Man should rather rejoice greatly that he has found a better way to think and to act, and should henceforth put all the power of his thought and word to doing the good that has been revealed to him. We, as overcomers, have learned that to dwell in thought on our mistakes, by lamenting over them, serves to bind them to us and causes us to make the same mistakes again. If we really wish to be free from error, we must deny it from our consciousness and give our full attention as quickly as possible to building the Truth consciousness that we desire to see established in ourselves. We must give thanks for the light which makes our seeming limitations clear to us; we must be joyful in knowing that, through the Christ light that reveals the error, we shall be enabled to become "more than conquerors."

QUESTIONS

1. How are the masses to be educated?
2. How many men are there in reality?
3. Compare the law of Moses and the law of Jesus.
4. What is the Word?
5. How shall we deal with the sorrow that we feel when we fall short of divine law?

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LESSON 12, SEPTEMBER 22, 1929.

Unity Subject—*Man in Partnership with God.*

International Subject—*Malachi Foretells a New Day.*—Mal. 3:1-12.

Malachi 1:1 to 4:6 may be studied in connection with this lesson.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, when ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner *from his right,* and fear not me, saith Jehovah of hosts.

6. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

GOLDEN TEXT—*Behold, I send my messenger, and he shall prepare the way before me.*—Mal. 3:1.

SILENT PRAYER—*I place myself and all of my affairs lovingly in the hands of the Father.*

The voice of conscience in man calls his attention to his shortcomings, and encourages him to do right. Malachi means "messenger of Jehovah, minister, servant" and symbolizes conscience. "My messenger" who "shall prepare the way before me" also refers to an intellectual perception of Truth (John the Baptist). This perception cleanses the mind and heart, and leads to the coming, or conscious presence, of the indwelling Spirit of truth, the Christ, which is an experience that every true seeker of Truth ardently desires. With the advent of the Christ into consciousness, however, a fuller consecration and a deeper purification take place—a real purging of the inner mind and life sets in and a transmutation of the sense and animal nature is accomplished.

To "offer unto Jehovah offerings in righteousness," man must first give himself unto the Lord: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service." In doing this, in his actual living as well as in his thoughts and words, man establishes true justice and mercy in his entire world; he learns to be true to God and to man. Prosperity follows naturally.

When we still the tumult of the outer thoughts that hurry us and worry us to get ahead of somebody else, we may hear the still, small voice of God's messenger telling us what to do. The still, small voice tells us that God loves us all, because we all are His children; it tells us that all substance comes from the Source of good and that there is plenty for all; it tells us that we shall get

our share of good, direct from the Source, by getting acquainted with the Source.

We must establish a business relationship with that Source. We must bring every tithe into the storehouse. We must realize that everything that we have or which we can have comes from the Source. We must keep this truth constantly in mind, and we must return a portion of our good to the Source. An electric current works for us only when the circuit is completed so that a part of the current may return to the source of the current.

God does not need our tithe to enrich Himself. But we need to give our tithe to establish a close relationship with God's bounty. Man is God's steward, and God gives substance to His steward to use, according to the steward's faithfulness. If the business man thinks of God as owning part of the profits of the business, the business man will think of God many times a day. If he does not think of God as owning any share in the profits, the business man may forget God during the day, and remember Him only when Sunday comes.

When we make unity with God, and hold ourselves in that unity, we shall find that we are prospered in all our undertakings. The windows of heaven are opened, and we receive a bounty that satisfies our every need. Then the things that would destroy are rebuked and are unable to harm us or our supply.

The man who does not know God's love and power does not understand why persons should succeed who apparently are not living according to God's law. This man judges by appearances, and makes the shortcomings of others an excuse for trusting in materiality instead of relying on God. He cannot see the hearts of these men. He tries to do business by shortsighted methods, but eventually he learns that it does not pay to leave God out.

The field that is far away usually looks greener and more beautiful than the one in which you are standing; but when you stand in the field that was far away you are disappointed in it, and when you look back at your old field you find that it is beautiful. The success of others may seem wonderful, but your spiritual possibilities hold for you a success far greater than the material marvels that attract the fickle multitude.

All real, lasting wealth and happiness are based on unity with God. Malachi will tell you this, or you can prove it for yourself, after you have spent years in material experiences. The prodigal son appreciated the bounty of his father only after a period of starvation in a far country.

QUESTIONS

1. What does Malachi symbolize? With the advent of the Christ into consciousness, what takes place?
2. How do we "offer unto Jehovah offerings in righteousness"?
3. How may we hear the voice within?
4. How do we incorporate God into our business?
5. Why should we tithe?
6. Where will man find his greatest possibilities for success?

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LESSON 13, SEPTEMBER 29, 1929.

Unity Subject—*The Saving Power of the Christ Within.*

International subject—*Review: Significance of the Exile and the Restoration.*

Devotional Reading Isa. 61:1-9.

1. The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound;

2. To proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5. And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers.

6. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

7. Instead of your shame *ye shall have* double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them.

8. For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them.

9. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

GOLDEN TEXT—

*The lovingkindness of Jehovah is from everlasting*
*to everlasting upon them that fear him,*
*And his righteousness unto children's children.*
—Psalms 103:17.

SILENT PRAYER—*The Christ Spirit satisfies my every longing.*

Those who wish to review the lessons of this quarter may do so; however, we have chosen the devotional reading as the text of our lesson for today, since it seems to fit in so perfectly as a natural outcome of the preceding lessons.

Christ is the perfect spiritual man. He is the man who, in the beginning, was made in the image and likeness of God. Christ is the reality on which the life of every man and every woman is based. When Isaiah wrote the prophecy that is quoted in today's lesson he realized the wonderful possibilities of the Christ. Jesus, the perfect manifestation of the Christ, acknowledged later at Nazareth that Isaiah's prophecy was fulfilled in Him.

Our Christ is ever with us, and is ready to preach good tidings to us when we are meek enough to lay aside our personal worldly wisdom and listen to Him. The Christ within us will heal our diseases, dissipate our sorrows, free us from the bondage of sin, and also set us free from bondage to lack and debt.

When we listen to the Christ within us we learn that the "year," or time of "Jehovah's favor," is now, and that the day of vengeance is also now. We are reaping today what we have sown. Every day is a day of judgment. Christ in us dissolves the effects of error, when we put our lives into His hands, and brings us into fullness of joy. Instead of mourning, we are comforted by the sustaining love of Spirit.

Verse 3 of our lesson refers to the new and beautiful viewpoint of life that comes to us when we have found the Christ within ourselves. Instead of ashes, or thoughts of worry and sorrow, our heads will be surrounded with wreaths of spiritual joy. Instead of dragging ourselves about under a weary load of the sins and sorrows of the world, we shall be filled with praise, and joy will cover us and protect us like a wonderful garment. This condition of righteousness will be as unfading as the green trees that Jehovah has planted.

Verse 4 explains how the wastes that have occurred in mind and body, because of wrong thinking and wrong living, are repaired. Even

conditions of evil and sickness that apparently were inherited from our ancestors are overcome by a realization of our Christ perfection.

Verse 5 shows how conditions that were once adverse, or that we did not understand (strangers), are forced to serve us and to contribute to our welfare and happiness. When man has found the Christ within, and directs his life according to the Christ standard, all outer conditions will work together for his good.

Every man is his own priest and is in communication with God through the Christ mind within him. All that the Father has is Christ's. Therefore, he who is one with Christ literally eats of the wealth of the nations.

No matter what your shame may have been in the past, you will have a double portion of everlasting joy when you have contacted the Christ within you.

God is justice, and God is love. God is not robbery and iniquity, and one who believes in the reality of these evils is turning away from the true God. God's recompense is in Truth, which is everlasting. Persons who live the Christ life are in covenant with God continually, and their thoughts, words, and deeds are blessing people everywhere. They constantly are radiating health, happiness, and prosperity. Their happiness does not depend on outer conditions and possessions; it is founded on the inner Christ principle and is everlasting. Christ satisfies all their longings.

QUESTIONS

1. Who is the perfect man that God created in the beginning?
2. Through what agency is the true healing of disease accomplished?
3. What is the year of Jehovah's favor? What does this mean?
4. What comes to us when we find the Christ within? Shall we then see a world of sorrow?
5. What is the result of living the Christ life?

# SILENT UNITY

*I am willing that God's will be done in me and in all my affairs.*

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray *with* you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

## HEALING THOUGHT

*September 20 to October 19*

At 9 p. m. each day, will you join in the affirming of this truth?

# It is not God's will that I be sick. God's will for me is health, and I am filled and thrilled with vigor, strength, and health.

Ignorance of man's spiritual heritage keeps countless thousands bound by the thought that sickness for man is the will of God. It is a grievous error to presume that God has willed sickness for any man or woman.

The command of Jesus, "Ye therefore shall be perfect, as your heavenly Father is perfect," spurs one on to attainment of the highest standard of health and strength, as well as every other perfection.

"All things are possible with God," and all things are possible to God's man. These logical truths appeal to and are established in the understanding of every clear thinker.

# PROSPERITY THOUGHT

*September 20 to October 19*

At 12 noon each day, will you join in the affirming of this truth?

## It is not God's will that I lack any good thing. In the confidence that God is my unfailing supply and support I am secure in my prosperity.

Many persons who have fallen into negative thought about finances take it to be the will of God that they shall be poor. Jesus taught that we may have all things by adjusting ourselves to the divine source. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Jesus taught that to acquire riches without understanding their true source was dangerous because of the tendency to worship the thing instead of its producer, but He assured His followers that it was God's will that they should be bountifully provided for, if they cast out anxiety and faithfully trusted Him.

# PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

*Society of Silent Unity:* When I wrote requesting your prayers I was desperate with pain from an ulcerated tooth. I had been suffering for more than a week and had been unable to find relief. Just about the time you received the letter from me the pain stopped and I slept all night for the first time in many nights. The next day the ulcer broke. Since then I have gained steadily in strength, and I have had no pain. Friends are telling me that I must have the tooth removed because it might do the same thing again. I think that if prayer can cause the ulcer to break and give me relief from pain, prayer can heal the root of the tooth and also the gums, and can save the tooth. Please continue your prayers.—*A. G., Syracuse, N. Y.*

*Dear Friends:* I recently requested your prayers for a relative who was about to undergo a serious operation, from which she was not expected to recover.

It is with the greatest pleasure and gratitude that I tell you that she did recover, so rapidly and so wonderfully that the physicians at the hospital speak of her case as a "miracle." They state that they "do not understand how she did retain life," but—we understand. Please accept the inclosed love offering. —*B. H. S., Detroit, Mich.*

*Society of Silent Unity:* I received your letter asking for a report on the condition of my son, who was ill. I must be honest and tell you that his healing was so instant and so miraculous that I simply could not believe what my eyes saw, because of my weak faith. I had always felt that my faith was sufficiently strong to sustain me, but I know now that I was mistaken.

About three weeks before I sent you the message, my son was injured playing football and from that time he suffered agony both night and day. Nothing seemed to give him relief. All that time something seemed to tell me to call on Unity for prayers. When I went downstairs to the telephone my son was rolling and tossing on the bed, in pain. After I telephoned my message to Western Union I immediately went back upstairs and to my uttermost surprise my son was still, and was smiling. He told me that he felt better, and in a few minutes he was asleep. In the afternoon he got up and dressed and went out for a little walk. Each day since he has been up and going.

From this wonderful experience I have learned to trust God as never before. I am praising and thanking Him for all His blessings.—*Mrs. A. L. B., Memphis, Tenn.*

*Society of Silent Unity:* I thank God for the prayers of Silent Unity. I have been healed of piles. —*M. H., Pontiac, Mich.*

*Society of Silent Unity:* Not long ago I wrote asking your help in prayer for the healing of piles. The condition was very painful, and had gotten so bad that I suffered continuously. Doctors insisted that I undergo an operation. After you started praying with me I got better, and in the last month I have had no trouble at all.

I thank God as well as Unity for this wonderful blessing.—*Mrs. R. R. R., Casper, Wyo.*

## FILLED WITH PLENTY

*Society of Silent Unity:* Since I last wrote to you for help in paying up my debts, I was notified that my department in the company was to be discontinued and I was given my salary up to the middle of next month. On the first of the month I shall start to work in a new position at $1,100 a year increase over my old

salary, and thus for the first two weeks in the month I will have a double salary. This makes it possible to clear up most of my debts and the increase in salary will take care of the rest. Inside of a year my salary has been increased $3,000 a year, my family is in wonderful health, and our cup of happiness is surely running over.—*H. A. H., Stratford, Conn.*

*Society of Silent Unity:* I have been sustained almost constantly by the knowledge of your prayers. The periods spent with you in the silence have given me peace, poise, faith, and contentment.

This week a very wonderful thing happened. I had written you that my son, a musician, was out of work in Detroit. I laid the cause of his lack of employment to the innovation of the Vitaphone and the radio. I asked your prayers for him and in your answer to my request you said that I should bless the radio and the Vitaphone as channels of expression, and that I did not know but that perhaps my son's opportunity might come through one of these channels. A letter from my son came in the same mail, saying that he was with one of the best orchestras in the United States, a Victor recording orchestra, and also that part of his work would be broadcasting.—*Mrs. A. M. S., Renovo, Pa.*

*Society of Silent Unity:* I must tell you of a wonderful blessing that I received from God. I was in debt and in a tight place. I was discouraged. My business was dull, and had been dull since August, 1928. I wrote to Silent Unity asking for prayers. I blessed my love offering that I inclosed, and then forgot it. All at once my business improved wonderfully. Trade became better than it had been for more than a year. All my debts have been paid in less than two weeks' time. Ordinarily, this time of the year is a dull period with me, but through this providential help I have gotten money ahead and everything is in good shape—all in less than two weeks. Now I am happy and things look very much brighter. I thank God for the blessings that are coming to me every day.—*—K. C. P., Gurdon, Ark.*

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## HE SHALL HAVE ABUNDANCE

*Prosperity Bank Department:* I am inclosing a

money order for $10, the amount that B—— and I saved in our prosperity bank. When we wrote to you for the bank we told you that we did not wish to save for any particular purpose, but that we would send to you whatever sum the bank contained, to be used in any way that seemed best to you.

We suggested to each other that if we were really trusting God in the matter it would be just as easy to save $10 as $3, no matter what the appearances of our finances might be at the outset. So we said that we would save $10, and here it is. We are even somewhat ahead of time in sending it because it came along so easily that there hasn't been any stress about it at all, but only very great happiness.

We asked to be helped toward the possession of a right consciousness, and truly the results for both of us have been amazing. We both feel a newness of life, spiritually, that is the most satisfying thing that either of us has ever had, and the beautiful, wonderful, practical result of the experience is that B——, who had to leave high school before graduation and go to work in a department store with long hours of work and little pay, has been given a chance to go to an art school with all expenses paid and with the promise of a position when she finishes.

When the opportunity presented itself out of a perfectly clear sky, we were filled with wonder, of course, but on comparing notes we both realized that it was actually not unexpected. I mean that we really were not surprised at all. Things had to happen with the consciousness that we had attained. And they have kept right on happening, and of course they will continue to happen, because we know that this consciousness has come to stay and to grow.

We bless and thank you for your coöperation and inspiration, and we rejoice to share our happiness with you.—*Mrs. H. W. S., Pasadena, Calif.*

## SUFFER THE LITTLE CHILDREN

*Dear Unity:* I first read *Wee Wisdom* at the library. I enjoyed it very much. I told my mother how nice the magazine was. My birthday was drawing near so I asked Mother if she would get *Wee Wisdom* for my twin brother and me as a birthday present. On my birthday I saw *Wee Wisdom* on the table. I take it to

school with me. I know that Mother is pleased with the magazine. I think that Mother likes it because it is a religious magazine. I like it for the same reason. I now mean to live a better Christian life.—*D. H., Aberdeen, Wash.*

*Society of Silent Unity:* I received your letter. I am reading your mottoes, and they are helping me. When I am in need of help in my school work or in anything else I just say The Prayer of Faith. I certainly have faith in it because it helps me always. —*J. G., Los Angeles, Calif.*

*Society of Silent Unity:* My collie was returned this week after having been missing fourteen weeks. I had asked you to pray with me. I think this remarkable. Once before I had you pray with me when he disappeared. He came back after being gone twenty-one days. I was told each time that I would never see him again, but with God nothing is impossible.—*B. B. V., Detroit, Mich.*

## SEARCH THE SCRIPTURES

*Sante Fe, N. Mex.*—Lesson 1 of the advanced course is a wonderful lesson. I have read it over and over. I want you to know that I am drinking in the "water of life." I cannot find words to express in writing half what the lessons mean to me. I am intensely interested. I bless you for what you are doing for me and I am almost momentarily praising God. I have found that God is, and I am.—*J. O. D.*

*New Orleans, La.*—I am enjoying the correspondence lessons very much, and I know that I have advanced spiritually since I began the study of this course. An inharmonious condition in my home caused my delay in sending this lesson. Praise God! All is well now. Instead of becoming discouraged, as I usually do when things go wrong, I continued to affirm the truth, thereby growing strong. I praise God every day that I made up my mind to take up the study of Truth with you. Please accept my love offering.—*Mrs. W. S.*

## THE SUN STOOD STILL

*Port Blakely, Wash.*—I take delight in writing to

you that in answer to your prayers the rain came, putting out the forest fire, lessening the terrible menace, and clearing the atmosphere of smoke and floating ashes. While traveling on the boat to Seattle I overheard this remark, "We need not look for rain for a long time; the barometer was never higher and every indication is that it will remain so for some time." By the time you received my letter there was a sprinkling of rain, and a few days later we had a good soaking rain. I rejoice with you in the working of God's laws.—*L. A. M.*

*Dear Unity:* Last Monday I wrote asking your coöperation that we might have rain in abundance this winter. Rain began to fall Monday night. I inclose a clipping from which I quote: "Contrary to all promises and predictions by the weather man, T—— county was drenched Monday night and early this morning." We are truly thankful for this rain. —*E. F. G. Visalia, Calif.*

## MY HELP COMETH FROM JEHOVAH

*Portland, Ind.*—I think that *Youth* is the most wonderful magazine I have ever read. I have received much good from it. I have passed it on to three others and they have been helped also. I understand Truth much better since I started to read *Youth.* —*Mrs. A. M. W.*

*Streator, Ill.*—While studying at the public library I noticed *Youth* magazine. I became very much interested in it. I think that every boy and girl should be a subscriber to *Youth;* it would help them to solve many of their problems in life and make them better boys and girls.—*M. E. B.*

*Burns, Wyo.*—I cannot wait another day to express my appreciation of *Unity Daily Word.* It grows better and better. It seems to have reached new heights in the September issue. Please accept our gratitude, as we are certainly receiving great inspiration from it.—*Mrs. E. W. S.*

## FOR BY THY WORDS

*Unity Good Words Club:* I have refrained from talking about the usual winter sickness that is so

prevalent at this time. As a result I have been well while on every side appears the result of negative thinking and speaking. I thank the Unity Good Words club for this step forward.—*K. R., Portland, Oregon.*

*Unity Good Words Club:* I want you to know that I do not forget my affiliation with the Good Words club. I know that right thinking has made it possible for me to go to the university, and my financial problems have been solved by the same method. May God bless the Good Words club with continued success and prosperity.—*E. M. B., St. Paul, Minn.*

*Ft. Wayne, Ind.*—The Reminder Box is with me and already I have had a wonderful demonstration. One of my neighbors always acted churlishly, and if she spoke her words seemed to be only a grunt. Nevertheless, I spoke to her each time I saw her. Yesterday I saw her and I silently said, *"I am the spirit of love and my words go forth to bless; you are a perfect child of God."* Last night I stepped into the back yard and this woman said: "How do you do?" and talked with me for the first time. I thanked God for Truth, and I bless Unity for the good it is bringing into my home. —*Mrs. H. B.*

## LOVE ONE ANOTHER

*Society of Silent Unity:* There are great love and harmony in our home and now through the study of Unity we are learning how to turn this happiness into channels outside our family circle and doing our part to make love and harmony universal.—*Mrs. V. V. H., Cherryvale, Kans.*

## HIS TRUTH IS A SHIELD

*Dear Unity:* I had a wonderful realization of the presence of God this morning. We were having an unusually heavy snowfall and while my husband and I were coming to work in our automobile I suddenly had a panicky feeling about going down a big hill. My husband is a very good driver and I seldom feel afraid. I asked him not to drive so fast and he laughed about my "back seat driving." I realized that it was foolish to be frightened without cause. I still felt uneasy so I began to say to myself, "God is in this car; God con-

trols this car. No harm can come to us." After we had made the long hill and had stopped at an arterial highway one of the back wheels came off entirely. The wheel had broken off at the hub.—*V. P., Seattle, Wash.*

*National City, Calif.*—I am very thankful for the feeling that all is well with us in every way, and I feel almost all the time that something good for us is just around the corner. I know that God does look after us if we will only allow Him to. I want to tell you what I was prompted to do and what the results were.

I greatly needed clothes, and so did my little girl. One day I sat down to meditate and the thought came to me that I should make ready to receive some things for which I had asked. I went at once and cleaned out the dresser drawers, one for me and one for each other member of the family. I then cleared one end of each closet and mentally saw new clothes for each one of us in the drawers and hanging in the closets. I had many *Weekly Unitys* so I lined the drawers with these pages of Truth. Now I have two lovely new dresses in the closet and a new hat, and the baby girl has the kind of hat I had mentally seen her wearing, and some pretty little frocks besides.

I ask God to bless and prosper your tremendous work.—*C. E.*

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## FATHER, I THANK THEE

*Winnipeg, Man., Canada*—Five years and eight months ago my husband passed on, leaving our two little boys and me to fight our battle alone. For five years my mind was in a state of chaos because of loss, worry, poor health, and fear. Then I found *Unity*, and my life changed. My health is perfect now. I now realize that God is my banker, and I find the prosperity bank plan a great help, and an opportunity to help others as I have been helped.—*Mrs. A. C. M.*

*Atlanta, Ga.*—I wrote to you asking prayers that I might find a position in the line of work that I love so much—physical education. Today I was offered a very good position as instructor of swimming in the Y. W. C. A. I am truly thankful.—*M. G.*

# HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

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I am reading Emilie Cady's "Lessons in Truth" earnestly, and I want to believe, but I do not comprehend certain assertions contained in her lessons. For instance, in her third lesson she says that when Christ said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me," He meant us to declare it not to be true. To my mind, He meant that we are to take up our cross instead of denying it. How can we take up what does not exist? If I deny my cross I certainly cannot take it up. Please explain this to me.—*Extract from a letter received by Silent Unity.*

In responding to Jesus' command to deny oneself and take up one's cross daily and follow Him, the self that is to be denied is the personal, limited, selfish, mortal, carnal consciousness in one. This must be denied and not allowed to express in one's life. Thus, it is put off; and the Christ consciousness takes its place through one's directing all one's thoughts, words, and acts in accord with wisdom, love, and Truth.

The cross that one has to take up is not outer burdens, sorrows, sicknesses, lack, and other errors that make one unhappy and miserable. These are done away with when the carnal self is put away and no longer allowed to express through one, for carnality is the cause of all error, suffering, and inharmony. To take up one's cross means that one must be diligent in crossing out all that pertains to the old man of sin, through denying it. One must "die daily" unto sin and evil with all their results until the carnal mind is entirely overcome, and one must be daily resurrected into newness of life and understanding in Christ, until one enters fully into the Christ consciousness.

This is taking up one's cross and following Christ.

Sin, evil, and all the inharmonies that follow them are not real or true, because they are not founded in God nor created by God; God made all that ever really was made, and all that He made He pronounced "very good." It is right then to declare that sin and evil, sickness, poverty, hatred, sorrow, and death do not exist in reality because they do not exist in God, but only in the mortal, carnal consciousness of man. As soon as they are overcome, they will be no more, not even in appearance, for only that which God made will abide and endure.

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I have been swindled out of a considerable sum of money. All that I ask is justice. Please pray that the other persons involved will do right and restore to me what is mine.—*Extract from a letter received by Silent Unity.*

When individuals write to us for our help to bring about justice in their affairs, we tell them to place their faith in omnipresent justice, which works in the kingdom of men, regulating and equalizing all things with perfect balance. We tell them to let go all thoughts of condemnation, and to rest in the consciousness of divine love and wisdom.

Nothing is ever really settled until it is settled right. Divine Mind, which broods over all men and all life from everlasting to everlasting, may not always work things out just as we feel that they should be nor just at the time we set. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." We may have some reaping to do; and a great adjustment in our own minds, words, and acts may have to take place before the outer can be fully adjusted. When this is done, we may be able to see things from a more unselfish standpoint; we may be able to see the other fellow's side of the proposition,

and we may not then find that much needs to be changed.

Rest assured that, no matter how long ago a wrong was done, it will be straightened out. The matter, however, must be left with the Father. You must forgive, and whether or not the other persons concerned do their part you will be blessed and prospered; what you have seemingly lost will be returned to you even though it may come through some other channel. But remember that the divine law is not always in such a hurry as man is. A thousand years is as one day unto the Lord. We live in eternity; there is plenty of time to wait upon God and "be still."

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Please explain to me the difference between personality and individuality; also why you do not believe in material prosperity.—*Extract from a letter received by Silent Unity.*

We look on personality as the expression of the mortal, limited consciousness of man, which must be put off, while individuality is the sum total of what a person is in his true self, and this individuality must become one with the Divine. Many persons use the words personality and individuality interchangeably, and one must decide from the context just what the writer means.

As to "material" prosperity: We do not believe in matter apart from Spirit, because we do not believe that there is anywhere absence of the life, love, substance, and intelligence that are God. Material prosperity is the outer manifestation of supply, and this is really just as spiritual as the spiritual riches, the divine idea of abundance, at the back of it. Prosperity is material only when man believes in materiality and through his mortal consciousness places on it the stamp of materiality.

True, spiritual abundance, or the inner riches, naturally becomes visible as outer supply, call it human or material as you will.

# THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

## MAN'S POWER OVER PLANTS AND ANIMALS

Many persons have testified that they praised their plants and "lo, although in poor soil, they flourished better than any others thereabout." Or a man will tell how he blessed a cow that was giving a small quantity of milk, and "within an incredibly short time the quantity of milk increased so much that a prospective buyer of the cow had to have a demonstration before he would believe that she could give so much milk."

Some persons doubt the truth of such declarations. They think that persons who tell of such incidents are overenthusiastic about the power of thought and word, and that the facts of the case will not bear out the testimony, or they think that the reported change "just happened" and that the narrators are mistaken about their words of praise or blessing's being responsible for it.

However, there are those who have looked deeply into such matters and who report that the plant world and the animal world are responsive to the power of thought put forth by man. For instance, there is Sir Jagadis Chandra Bose, of India, who is called the greatest scientist of plant life that ever lived. Sir Jagadis has recently declared his belief in the sensitiveness of all matter. He says that there is identity of response to stimuli on the part of minerals, plants, animals, and mankind—"kinship of consciousness, experience, and behavior."

In commenting on Sir Jagadis' declaration the Toronto Daily Mail and Empire remarks:

> There springs to mind at once, on reading the statements of Sir Jagadis, the extraordinary power some people possess over plant life. Plants drooping and dying under one person will rally and take on

renewed life in a few days under the loving care of another; and, of course, the response of the animal world to understanding is too obvious to need comment.

## GOOD BUSINESS

The literal meaning of philanthropy is "love for human beings." Not all so-called philanthropists bear the name honestly, for they give that "they may be seen of men," and that is love of self rather than love of one's fellow men.

But true philanthropy is coming into its own. In the Magazine of Business, Whiting Williams, an authority on social and industrial conditions, cites some examples to show the difference between the old philanthropy and the new. He says that twenty years ago Mr. Average Employer used of his profits to make sentimental gifts to his employees. Afterward he was likely to say, "It almost brings tears to my eyes, the way my men thanked me for the big Christmas turkey that I personally handed each of them!" In contrast to that gesture is the recent act of Chairman Homer Loring of the Boston & Maine railroad. Mr. Loring had rendered an outstanding service for the railroad, and as a thank-offering the directors sent him a check for $100,000. He returned the check and asked that it be used "for the general good of all employees of the company."

The American Telephone and Telegraph company offers another example of the higher idealism that has come into the business methods of recent years. This company has taken the stand that when its earnings exceed the reasonable needs of the business the surplus "must either be spent for the enlargement and improvement of the service furnished, or the rates charged for the service must be reduced."

Mr. Williams points out that the philanthropy of modern business is not a giving of ill-gotten

gains, but is a "practical day-by-day idealism," with love for human beings in the earning as well as in the sharing of the profits.

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## MASS PRODUCTION—THE "ECONOMIC MESSIAH"

The basis of prosperity, according to Edward A. Filene, authority on mass production, is "the buying power of the masses, which has been created by scientific mass methods in production and distribution." But to the farsighted Mr. Filene prosperity is only a stepping-stone to a more important goal. We quote his words as they appeared in the Atlantic Monthly.

> As prosperity spreads throughout the world it will become a bulwark against war. Contrary to a popular belief, peace is a growth, not a manufacture; which simply means that you cannot "make" peace.

Mr. Filene explains that mass production, contrary to the belief of many, frees the laboring man rather than makes him a slave of the machine; that it develops soul qualities rather than kills them; that it does not cause unemployment, because it creates added demand for commodities and services which gives employment to more workers than before; that it does not eliminate individuality or destroy beauty.

He further contends that mass production gives every man "the certainty of always getting enough work to earn an adequate living for his wife, his children, and himself, and to keep him and his fellow men from supporting war or revolution in the belief that any change is preferable to existing conditions."

Thus, he points out, "prosperity is the road to peace." Because of his deep convictions in this matter, he has joined with others in maintaining at Geneva the International Management Institute, which seeks to spread the knowledge of scientific mass methods to all European industry.

# THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

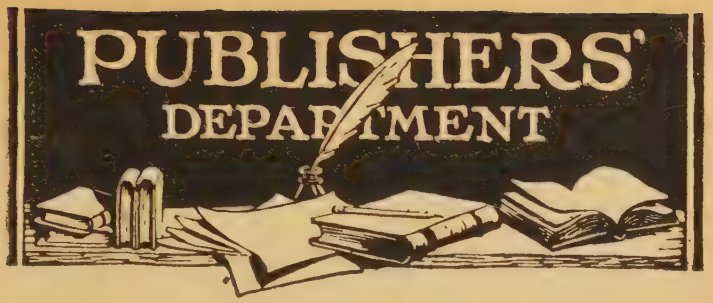
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.




Each month we think that our magazines grow better. When we compiled this issue of *Unity* we thought that it would be the best issue that we ever had, and so it was, but we believe that October *Unity* will be still better. In the October issue you will find an article, "Enthusiasm," by Lowell Fillmore. Lowell Fillmore, as most of you know, is the son of Charles and Myrtle Fillmore. He is the general manager of Unity School and one of the most popular men in the organization. In his article he tells us that enthusiasm is a deep interest, a faith, and a joy in accomplishment that cannot be dampened by opposition or adversity. Enthusiasm comes from Spirit, and it is directed by wisdom and good judgment. You will imbibe that spirit from reading this article.

You will find *Lessons in Truth* to be the simplest of all Unity's books, as well as the greatest. It teaches in simple, understandable language the Truth that forms the foundation of all Unity study. *Lessons in Truth* is made up of twelve lessons which explain clearly the fundamentals of Christian living. It is the textbook that is used in all beginning Unity classes and a book that should be found in every home interested in Unity. It is attractively cloth bound and priced at $1.

Now that it is time to make out the list of books that your children will need for this school year, be sure to add *Little Susie Sleep Ears* and *White Stockings and Other Tales*. Of course these books will not teach your children things like arithmetic, but they will teach them lessons that are far more important—Truth lessons that should come hand in hand with school lessons. The nicest thing about these books is that they are the kind that children like best and they do not know they are being taught a lesson. *Little Susie Sleep Ears* and *White Stockings and Other Tales* are 75 cents each.

Sixteen or sixty, or in between, or beyond? What does it matter? You may be whatever age you choose in this modern day of Truth, and *Youth* magazine is your champion in the choice! Take the September number, for instance. Turn to the article, "Unity's World-Wide School." It will answer many of your questions about the school at Unity headquarters. Read the stirring story, "Rider Out of the West." It has an earnest message for you, as well as moments of real entertainment. Read "I Knew I Should Win!" which tells how the youthful national oratorical champion applied Truth principles in winning the championship. Read any one of the dozen other features. Whatever your age, you will find in *Youth* something that might have been written just for you! Get a copy today.

*Unity Daily Word* continues to grow more interesting every month. In the September issue besides the daily lessons there are two articles that will prove of great interest to every one. They are: "The Religion of Loving Hearts and Smiling Faces," and "Is It Right to Be Unhealthy?" The double-page poem, "Optimists and Pessimists," is one that you will not want to miss. If you are not acquainted with *Unity Daily Word* we should like to send you a free sample copy.

H. Emilie Cady is one of our loved authors. She wrote *Lessons in Truth* and a number of booklets that proved very popular. At first these booklets were printed in our regular booklet bindings, but the popular demand for them was so great that it was decided to print them all in one large size book. That was done, and the book was named *Miscellaneous Writings*. In it you will find the contents of such booklets as: "All-Sufficiency in All Things," "Finding the Christ in Ourselves," "Trusting and Resting," "Oneness with God," and others. With one exception these booklets can only be obtained now in *Miscellaneous Writings*. You can obtain this book in three bindings: the paper edition at 75 cents, the cloth at $1.50, and the de luxe at $3.

We have a small stock of an old edition of *Christian Healing* which we are offering to our readers at a reduced price. This edition is cloth bound and contains the lessons that make up *Christian Healing* as well as those that have since been put into *Talks on Truth*. This book formerly sold for $2 but we are offering it to you for $1.25. Send for your copy now before this edition is all gone.

The best introduction that we can give *Selected Studies* is that it was written by Imelda Octavia Shanklin. The chapters that make up this book were first published separately; they proved so popular that they were republished in *Selected Studies* at the request of many persons. In order that students may receive the best possible help from these lessons, question helps are given for each chapter.

Now that school is about to start again it is more important than ever that you should see to it that the boys and girls that you know have the benefits of *Wee Wisdom.* Many children write us that they take *Wee Wisdom* to school with them, and their teachers read them stories from it. You will find that *Wee Wisdom* will be very helpful to the grade school youngster.

Many of you are personally acquainted with Ralph Boileau, author of *Heaven Now.* He is a very popular Unity lecturer. *Heaven Now,* which expresses so much of his personality, tells the what, the where, and the when of heaven. It shows one how to manifest heaven here and now. If you have never met Mr. Boileau we should like to introduce him to you through *Heaven Now.* If you have met him you will want his book. Price, 50 cents.

The James Allen books are known as "Books of Power." These books are written in a beautiful and simple style and in a manner so convincing that it is easy to understand why they have proved so popular. The Allen books include *As a Man Thinketh,* in paper binding at 15 cents and cloth at 50 cents; *Morning and Evening Thoughts,* 35 cents; *Out From the Heart,* paper 15 cents, cloth 50 cents; and *Through the Gate of Good,* paper 15 cents, cloth 50 cents.

"God in You" is the title of Evelyn Whitell's splendid article that will appear in October *Unity.* It is the true story of two women who changed their lives and their surroundings by their realization of the omnipresence of God. Don't fail to read it in October *Unity.*

The American Standard version of the Nelson Teachers' Bible is the Bible that is used and recommended by Unity School. The features of this Bible are large readable type, self-pronouncing, a Bible index, full references, a concise Bible dictionary, twenty-five outline maps, and twelve indexed colored maps. Size, 8¼ by 5⅝ inches; 1½ inches thick. Price, $4.50.

Those who find help in Frances Foulks' highly spiritual meditations, which appear every now and then in Unity periodicals, will be glad to know that she has written one for the September 7th issue of *Weekly Unity*. It is written especially to help the reader find his way to the place prepared for him, according to the divine plan. Another writer who is a favorite of *Weekly Unity* readers is Wright Field. The September 14th issue of *Weekly Unity* will feature "The Divine Instrument," by this author. No doubt you remember Wright Field as the author of "Demonstrating Our Desires," "Training the Subconscious Mind," and "Turning Dreams into Realities."

*Caroline Napier* is the true story of a woman who had a great problem to meet and the courage with which to meet it. As a child and a girl she had everything that money could buy; she married a man who also possessed money. It seemed as if her life were going to follow a fixed pattern, and then things began to happen. Everything went wrong, she faced the problem of making a living for herself and her children. When things looked darkest she found Truth. She lived Truth, and it guided her to a place of prominence. Her story in *Caroline Napier* will help you to meet your problems. Price, 50 cents.

Mothers and fathers everywhere are continually looking for some means to help them guide their children. They will find the help that they are seeking in *Child Unfoldment*. It will help parents to meet their children's problems in a scientific, satisfactory way. *Child Unfoldment* was written by the heads of Unity's Sunday school department, and it is designed for parents and teachers who earnestly desire to help children grow in the consciousness of Truth. It is attractively bound in cloth and is priced at $1.

We want to mention just a few of the many features that you will find in September *Wee Wisdom*. "A Gift for the Baron" is a real fairy story that all children will love; "Always Obliging" proves that it really pays to be polite; Estelle Urbahns' interesting story, "Dudley and the Molly Cow," will end in the September issue; "The Chosen Spartan" is a story that every boy and girl will be delighted to read. There are so many good things in *Wee Wisdom* that we could write pages about it, but here we have just room to tell you that *Wee Wisdom* is a magazine that is printed especially for boys and girls of grade school age. They will love it and you will enjoy sending them a year's happiness. Subscription price, $1.50.

# Your Christmas Cards Are Ready

Several years ago it was the custom of most people to wait until the very last minute to buy their *Christmas cards*, but that time has passed. Now *Christmas cards* head the Christmas lists of most thoughtful persons. They are something that cost very little, but they may mean a great deal —or nothing at all.

The *Christmas cards* that Unity School handles are the kind that you will want to send to your friends. Not only are the cards themselves works of art but the Truth statement on each will carry your message of love to the friend to whom it is sent. These messages were all written by Unity workers.

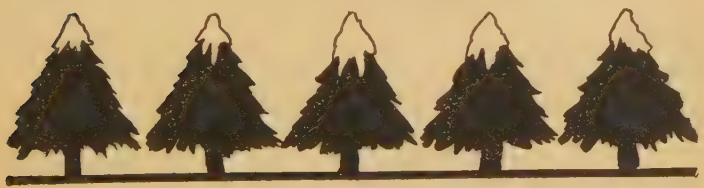
Now is the time for you to order your cards. If you send your order now, you will have a better selection and will have time to choose from your assortments just the right card for the person to whom you send it.

We have arranged attractive box assortments for you. In this way you will have a variety of cards rather than just one or two styles. These boxes are made up of fifteen attractive cards and are priced at $1.

*Order as many boxes as you wish*

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.



# FINAL MONTH

*of*

## *2 for $1 Offer*

Have you introduced Unity periodicals to your friends by this special offer? If not, you still have time to do so.

The plan for this special introductory offer is:

You may send two six-month subscriptions for $1.

These subscriptions must go to new subscribers.

All Unity periodicals are included in this offer.

You may send as many of these subscriptions as you wish.

Subscriptions are to be paid for when ordered.

This offer is not good for renewals.

**REMEMBER, THIS SPECIAL OFFER EXPIRES OCTOBER 1, 1929**

.....*Mail this coupon today*.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I want to take advantage of your special offer for introducing Unity magazines to my friends. I am inclosing $..... to pay for these subscriptions.

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Friend's Name .....

Address .....

City ..... State .....

Name of magazine .....

Friend's Name .....

Address .....

City ..... State .....

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City ..... State .....

# HEAL THYSELF

*is a book on divine healing.*

Many persons in the past have thought of health as a condition of the body alone, but more and more people of today are realizing that health means health in mind as well as in body.

*Heal Thyself* will help you to find health both in mind and in body. It will be a guidance to you and a safeguard to your family. *Heal Thyself* should be in every home. Is it in yours?

Attractively cloth bound, and priced at $1.

## UNDERSTANDING

the power of words has saved many persons from a life of inharmony and disease. We are glad to help you to gain the understanding that will harmonize your life and bring you happiness. Let us enroll you as a member of the Good Words club. The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

*Sign this blank, personally, and return for enrollment. Address envelope to Secretary Good Words Club, Unity, 917 Tracy, Kansas City, Mo.*

U-9-29

# *Announcing*

# THE SILENCE

*(enlarged edition)*

Truth students everywhere will welcome this announcement because it tells them that E. V. Ingraham has gone over the old edition of *The Silence,* revised it, and made it a larger book.

Mr. Ingraham, who is conducting a series of study classes in California now, writes us about his new edition of *The Silence:*

> "This new manuscript covers all the points in the original booklet, with a lot of additional material, answering many of the questions that are asked about the silence. It is the product of much meditation and much study of people and of their needs in making the silence more effective. People here are taking much interest in the text as we are giving it in classes, and we are able to clear up for them many hazy points."

The silence is one of the most important parts of Truth study. It is during one's silent periods that one is often enlightened. Mr. Ingraham is an authority on the silence, and his writings on this important subject should be read by every one.

If you already have a copy of *The Silence* you will also want the enlarged edition so that you will have the benefit of its additional material. If you are not already acquainted with *The Silence* we could give you no better advice than to send for a copy of the new edition today.

The new edition is attractively bound in a heavy grade of paper and priced at 50 cents.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

## UNITY BOOKS AND BOOKLETS

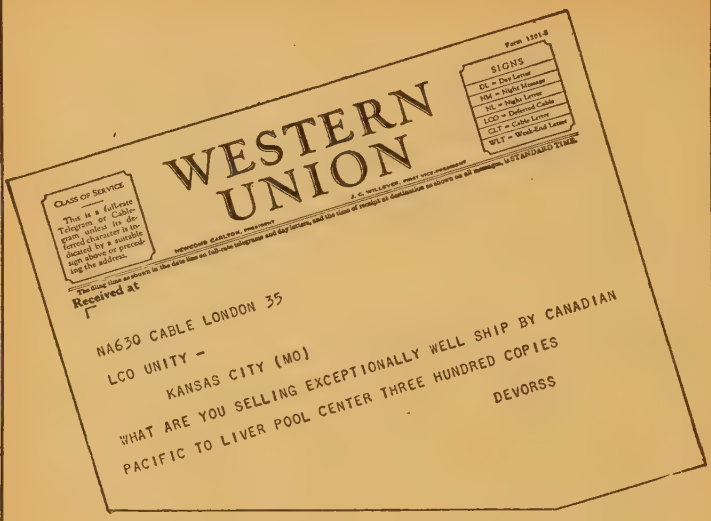
| | |
|---|---|
| **For Beginners** | |
| Caroline Napier | $ .50 |
| Directions for Beginners | .25 |
| Directions for Beginners — Spanish, $.10; German | .25 |
| Getting the Clear Realization | .25 |
| Lessons in Truth — cloth | 1.00 |
| Lessons in Truth — French, Swedish, Italian, Norwegian, $.75; German or Dutch | 1.00 |
| Miscellaneous Writings — paper, $.75; cloth, $1.50; de luxe | 3.00 |
| Miscellaneous Writings — French, German | .75 |
| Unity's Statement of Faith | .10 |
| **On Healing** | |
| Christian Healing — cloth | 1.00 |
| Christian Healing — French | .75 |
| Dvine Remedies — paper, $.75; de luxe | 3.00 |
| Divine Remedies — French | .75 |
| Heal Thyself | 1.00 |
| **On Prosperity** | |
| *Be Ye Prospered | 1.00 |
| Spiritual Law in Business, The | .25 |
| **On the Silence** | |
| Book of Silent Prayer | .50 |
| Methods of Meditation | .35 |
| The Silence — paper, $.35; de luxe | 2.00 |
| **Pertaining to the Home** | |
| Child Unfoldment | 1.00 |
| Cook Book, Unity Inn — washable keratol | 2.00 |
| Truth in the Home | .75 |
| **Inspirational** | |
| Beginning Again | .35 |
| Faith That Removes Mountains — German | .25 |
| Finding the Christ | .25 |
| Finding the Christ — German, Spanish, or Swedish | .25 |
| Heaven Now | .50 |
| *Sunlit Way, The | 1.00 |
| *What Are You? | 1.00 |
| **Devotional** | |
| My Litany | .10 |
| Truth in Song | .50 |
| Unity Song Selections | 1.00 |
| **For Advanced Study** | |
| Selected Studies — paper, $.75; cloth | 1.50 |
| Talks on Truth | .75 |
| Unity Tract Index | .50 |
| **Juvenile** | |
| Aunt Joy's Nature Talks — paper, $.50; cloth | .75 |
| *Little Susie Sleep Ears | .75 |
| Love's Roses | .25 |
| Sunrise Calling | 2.00 |
| Treasure Box | .50 |
| Wee Wisdom Picture Book | .75 |
| Wee Wisdom's Way | .75 |
| *White Stockings and Other Tales | .75 |

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

## IS IT TIME TO RENEW?

If this copy of *Unity* comes in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo.




# *What Are You?*

is arousing interest among English readers as well as American. No sooner had our representative arrived in England than orders began to pour in.

For that matter, no sooner was *What Are You?* completed than thousands of orders were received. It is Imelda Octavia Shanklin's new book, and that one fact alone is its best recommendation.

*What Are You?* will tell you many things about yourself that you did not know before. It will make you think and it will lead you to a better understanding of Truth. If you already have a copy of *What Are You?* you know its value and you will want to spread Truth by sending a copy to a friend. If you haven't a copy of *What Are You?* do not deprive yourself of its help any longer. It is cloth bound and priced at $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

## "SPIRITS IN PRISON"

Peter says that Jesus "preached unto the spirits in prison." Jesus is the great example, and He expects His followers to carry on His work. Unity is preaching to the spirits in prison through its Silent-70 department. Unity Truth classes are conducted in several prisons in this country; our textbooks and periodicals are given to inmates freely. Quite a few prisoners have been graduated from our Correspondence School Course, and have thoroughly reformed; many of them have demonstrated their way to liberty and are applying Christian principles in their business today. This work in penal institutions has been going on for over eight years. The expense is paid in part from contributions from interested friends, and we are praying that more Unity people will realize what we are doing in this field.

## ALL ABOARD FOR THE KINGDOM OF HAPPINESS!

Vacation days are about over and you have had a happy time, a good change and rest, and are ready now to begin the winter with renewed vigor, enthusiasm, and energy. Why not take a happy journey through the winter months, a journey that will be filled with new experiences and opportunities? Instead of settling down into "a same old routine" consciousness, why not board the train J. P. S. (joy, peace, and success) and take a joyous trip to the kingdom of happiness each day? You will find the "thought people" on board this train J. P. S. much more worth while and interesting than some of those old "acquaintances" (thoughts of lack and disease) that you have been entertaining. As you ride along from day to day on this "right thought train," determine to see only the good in every experience that comes to you, in spite of appearances. Make life a glorious adventure instead of a monotonous round of events.

The correspondence school department will be interested in planning for you a trip to the kingdom of happiness and in teaching you how to find the quickest, surest, and most beautiful route. Write today for information, so that you may not delay this wonderful excursion.

CORRESPONDENCE SCHOOL DEPARTMENT.

# WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

*Birmingham*—Unity Cen, 411 Farley bldg
*Mobile*—Unity Cen, 950 Old Shell rd; Unity Study Class, 256 N Conception

ARIZONA

*Phoenix*—Unity Truth Cen, 227 W Monroe
*Tucson*—Truth Cen, 631 N 7th

ARKANSAS

*Hot Springs*—Steigler Bros, 520 Central
*Little Rock*—Unity Truth Cen, 809 W 15th

CALIFORNIA

*Alameda*—Home of Truth, 1300 Grand
*Alhambra*—Unity Truth Cen, 14 S Second
*Berkeley*—Unity Cen, 1805A Bonita
*Compton*—Eleanor Judson, 406 W Orange
*Escondido*—Unity Soc, Palace hotel
*Fresno*—Emilie Weisenberger, 105 N Van Ness
*Glendale*—Unity Cen, 615 N Central
*Hollywood*—Unity Lib, 1030 Western; Ellen M Hilton, 6341½ Homewood ave; Unity Cen, 7543 Norton
*Inglewood*—Unity Soc, 426 E Queen
*Ione*—Unity Circle, Box 242
*Long Beach*—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
*Los Angeles*—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes and Lib, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; Mrs J F McNamee, 1466 Silver Lake blvd; Anna McMillan, 4118 Central
*Modesto*—Unity Reading Rm, 319 Cedar
*Napa*—Unity Cen, 1730 Oak
*Oakland*—Unity Truth Cen, 1450-B Alice; Truth Cen, 2822 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell, 14th and Clay
*Pasadena*—Unity Soc, 11 N Oak Knoll, rm 201; Brown Shop, 190 E Colo; Church of Truth, 333 Summit; Unity Truth Cen, 65 S Roosevelt
*Redlands*—Unity Truth Cen, 906 Tribune
*Richmond*—Beulah W Tiller, 146 2d
*Sacramento*—Unity Cen, 921 10th
*San Bernardino*—Unity Truth Cen, 896 F
*San Diego*—Unity Soc, 412 A; Ivy Nell de Witt, P O Box 312
*San Francisco*—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 210 Post
*San Jose*—Christian Assembly, 72 N 5th
*Santa Barbara*—Truth Cen, 277 E Arrellaga
*Santa Cruz*—Universal Truth Cen, 151 Garfield; Meta Lib, 51 Church
*Santa Maria*—Mrs M A Kelly, 215 W Fesler
*Santa Monica*—Unity Truth Cen, 528 Arizona
*Santa Rosa*—Unity Cen, Masonic temple, 4th st
*Sebastopol*—Unity Truth Cen, Palmknolla, Petaluma ave
*Sierra Madre*—Unity Cen, 270 W Central
*S Pasadena*—Unity Cen, 1141 Fremont
*Stockton*—Unity Cen, 822 N Center
*Tulare*—J F Manning, 258 North N
*Van Nuys*—Unity Truth Cen, 14103 E Gilmore

COLORADO

*Colorado Springs*—Home of Truth, 217 DeGraff bldg
*Denver*—17th ave Community church, 17th & Emerson; Publication Book store, 514 15th; Herrick Book & Staty Co, 934 15th
*Ft Collins*—Gertrude H Tracy, 900 Elizabeth
*Greeley*—Truth Cen, 1053 Gr View pl
*Pueblo*—Unity Reading Rm, 204 Central bldg

CONNECTICUT

*Hartford*—Unity Studio, 93 Brown Thomson bldg

DISTRICT OF COLUMBIA

*Washington*—Unity Soc, 1326 I, nw

FLORIDA

*Daytona Beach*—Unity Cen, 132 S Wild Olive
*Jacksonville*—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
*Lakeland*—Unity Truth Cen, 54 Lake Hunter dr
*Miami*—Unity Cen, 236 N E 5th st; Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 29 S E First ave; Pictorial Cen, 148 N E First ave
*Orlando*—Anna M Nicholson, 417 Lake
*St Petersburg*—Unity Truth Cen, 664 5th ave S
*Sarasota*—Unity Truth Cen, 141 Halton bldg, S Pineapple ave
*Tampa*—First Unity Soc, 222 W Lafayette; Unity Cen (colored), 1107 Marion; Unity Study Class, North P K Civic Club, Highland & Fern

GEORGIA

*Atlanta*—Robert B Harrison, 413 Chamber of Commerce bldg

IDAHO

*Boise*—Unity Truth Cen, 517 N 10th

ILLINOIS

*Aurora*—Mrs Minnie Brunnemeyer, 274 Evans
*Chicago*—Unity Fellowship, 64 E Jackson blvd, suite 508; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Divine Science College, 1414 Straus bldg, 310 S Mich; Unity Cen (colored), 4307 S Mich

*Danville*—Class of Practical Christianity, 128 N Vermillion
*Decatur*—Unity Reading Rm, 1058 W Forrest
*Hubbard Woods*—Mary S Atwood, 1097 Merrill
*Peoria*—Unity College, 1817 Main
*Rockford*—Unity Cen, 210 Stewart bldg
*Springfield*—Lawrence Cen, Constructive Thinking, 227½ S 6th
*Waukegan*—School of Practical Christianity, 123 N Genesee

INDIANA

*Fort Wayne*—Truth Cen, 1210 Calhoun
*Indianapolis*—Unity Truth Cen, 417 Kresge bldg; Unity Lib, 1144 N Missouri
*Vincennes*—C S Miller, 316 Main

IOWA

*Burlington*—Order of True Fellowship, 1424 West
*Cedar Rapids*—Unity Cen, 1011 2d ave e
*Davenport*—School of Div Science, McCullough bldg
*Des Moines*—Unity Truth Cen, 236 K P bldg
*Sioux City*—Unity Truth Cen, 615 Iowa bldg
*Waterloo*—Unity Cen, 322 Lafayette bldg

KANSAS

*Kansas City*—Unity Cen, 747 Minnesota
*Salina*—Mrs Olga Palmer, 713 Gypsum
*Topeka*—Unity Truth Cen, 111 E 7th
*Wichita*—Life's Harmonies Truth Cen, 524 Butts bldg

KENTUCKY

*Lexington*—Unity Library, 24 Northern Bank bldg
*Louisville*—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 66 Weisenger-Gaulbert bldg

LOUISIANA

*New Orleans*—P L Brothers sr, 2831 Constance; Unity Society, 2000 Carondelet
*Shreveport*—Unity Study class, 1196 Louisiana

MAINE

*Saco*—World Helpers Healing Home, Flag Pond rd

MARYLAND

*Baltimore*—Unity Cen, 225 W 25th

MASSACHUSETTS

*Boston*—Unity Truth Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield; Home of Healing Light, 1 Queensbury st
*Greenfield*—House of Faith, 10 Park
*Lowell*—Gertrude A Derby, 11 Cascade

MICHIGAN

*Battle Creek*—Book Nook, 90 Highway
*Detroit*—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
*Flint*—Unity Cen, 1019 Beach
*Grand Rapids*—Ida Bailey, L L Club, 61 Sheldon; Mable Mead Howard, 132 Madison
*Kalamazoo*—School of Christianity, 209 W Dutton
*Royal Oak*—Unity Cen, 110 E 5th
*Saginaw*—Mrs J W Bliss, 423 S Michigan; Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

*Duluth*—Unity Truth Cen, 215 W 2d
*Minneapolis*—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 512 Plymouth bldg; Unity New Thought Cen, 2744 4th
*St Paul*—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

*Joplin*—Unity Truth Cen, 228 Miners Bank bldg
*Kansas City*—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d floor Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Unity Cen (colored), 2216 Brooklyn
*Lees Summit*—Unity Community Soc, Unity Farm
*St Joseph*—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
*St Louis*—Unity Cen, 1316 Melbourne hotel, Grand & Lindell blvd; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

*Bozeman*—Unity Truth Cen, 301 S Black
*Butte*—Keefe Bros, 25 Park
*Glasgow*—Chas Gray Miller, 636 N 2d

NEBRASKA

*Lincoln*—Unity Soc, 202 Sharp bldg
*Omaha*—Meta Lib, 307 Patterson bldg

NEVADA

*Yerington*—Mrs C S Durand, box 67

NEW HAMPSHIRE

*Manchester*—Home of Truth, 153 Concord

NEW JERSEY

*Atlantic City*—Temple of Truth, 17 Boardwalk Arcade bldg
*East Orange*—Unity, 19 Washington
*Hackensack*—Truth Cen, 360 State
*Morris Plains*—Julia M Woodcock, The Wee House, Franklin pl
*Newark*—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
*Paterson*—Unity Truth Cen, 98 Bdwy
*Plainfield*—Unity Cen, 418-19 Babcock bldg, 240 W Front
*Ridgewood*—Unity Cen, 25 Woodside
*Vineland*—Harmony Truth Cen, R 5 Brewster & Menantico rds

NEW MEXICO

*Raton*—May Schleifer, 321 N 4th

NEW YORK

*Brooklyn*—Unity Soc, 371 State; Unity Cen (colored), 2 Monroe
*Buffalo*—Unity Soc, Hotel Statler, rm 4; Meta Sales & Loan Lib, 23 High
*Flushing*—Mrs Marshall C Bowman, 167-14 Union Turnpike
*New Rochelle*—Unity Cen, 490 Main
*New York*—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Meta Bkshop, 343 W 16th; Unity Cen (colored), 2523 7th ave; Nanna B Sutton, 42 W 129th
*Rochester*—Unity Home of Truth, 633 East; Scrantom's, Powers bldg; Unity Study Cen, 107 Powers bldg
*Schenectady*—Unity Soc, 1029 University pl
*Scotia*—Florence Judkins, 84 Pleasant view
*Syracuse*—Katherine Carter, 155 E Onondaga; Blanche M Peters, 3153 Midland
*Utica*—Home of Truth, 5 Hobart

OHIO

*Akron*—Unity Cen of Truth, 34 S High st, Pythian Temple
*Canton*—Ralph Young, 139 Cleveland sw; Unity Cen, 17 Harris Arcade bldg
*Cincinnati*—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New

Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken

*Cleveland*—Unity Cen, 2536 Euclid; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Church of Truth, Hotel Winton, Prospect & E 9th; Unity Soc, 810 Carnegie Hall, 1220 Huron rd

*Columbus*—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg

*Dayton*—Unity Cen, Fine Arts bldg, 35 E First; Dollie Sandridge, 715 Germantown

*Hamilton*—Unity Temple, 117 Ross

*Marion*—New Thought Studies, 454 Summit

*Mt Vernon*—Katherine K Staunton, 15 N Mulberry

*Toledo*—Unity Truth Cen, 213 Michigan

*Warren*—Unity Cen, 904-6 2d Nat'l Bank bldg

OKLAHOMA

*Bartlesville*—Unity Reading Rm, 410 Lannon bldg

*Muskogee*—Unity Truth Cen, 210½ W Bdwy

*Oklahoma City*—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg

*Tulsa*—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored) 511 E Marshall

OREGON

*Mill City*—Jennie Christensen

*Portland*—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

*Butler*—Ethel C Turner, 426 N Washington

*Erie*—Unity Truth Cen, Reed hotel

*Philadelphia*—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1600 Walnut

*Pittsburgh*—Unity Cen, William Penn hotel

*Wilkes Barre*—Alice B Sadler, 57 Terrace

RHODE ISLAND

*Providence*—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

*Chattanooga*—Minnie Schultheis, 404 E 8th

*Memphis*—Unity Cen, rm 1, Woman's bldg

*Nashville*—Unity Cen, 164 8th N

TEXAS

*Dallas*—Unity Cen, 428-30 Allen bldg

*El Paso*—Unity Cen, 305 E Franklin

*Ft Worth*—Unity Cen, 503 Worth bldg

*Galveston*—Purdy's, 2217 Market

*Houston*—Unity Cen, 1 New Majestic bldg

*San Antonio*—Unity Cen, 312 Maverick bldg

*Waco*—Unity Cen, 1229 N 17th

UTAH

*Salt Lake City*—Unity Truth Cen, 319 Atlas bldg

WASHINGTON

*Bellingham*—Unity Truth Cen, 1424 Cornwall

*Chehalis*—Alice L Ruth, 876 Folsom

*Seattle*—Unity Lib, 5333 21st st S W; T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 1519 3d, rm 307 The McKelvey; Raymer's Bookstore, 905 3d; Garrot & Woodbridge, 4207 University way; Bookmart, 622 Pike; Truth Cen, Hotel Gowman; Unity Soc, 3339 White-Henry-Stuart bldg

*Spokane*—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson

*Tacoma*—Unity Truth Cen, 932½ Bdwy: Walsh, Books, 1317 Pacific

*Yakima*—Church of Truth, 2d and B sts

WISCONSIN

*Madison*—Unity Home of Truth, 1812 Van Hise ave; Unity Cen, 443-44 Washington bldg, 119 E Washington

*Milwaukee*—First Unity Cen, 424-440 Commerce bldg

*Racine*—Unity Cen, 402½ 6th

WYOMING

*Casper*—Unity Study Club, 959 Oakcrest

AUSTRALIA

*Adelaide*—New Thought Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st

*Brisbane*—Unity Truth Cen, Albert House, 2d flr

*Melbourne*—New Thought Cen, 714 Nat'l Bank Chambers, 217 Collins st

*Perth*—Albert & Sons, 130 Murray

*Sydney*—Harmony Cen, 153 Elizabeth; Dunlop & Co, 333A George; New Thought Cen, 161 Castlereagh

*Upwey*—Good Will Cen

BELGIUM

*Brussels*—Pensee Nouvelle, 41 rue de Loxum

CANADA

*Calgary, Alberta*—Unity Cen, rm 20 Mackie blk, 236a 8th ave W

*Huntsville, Ont*—Mrs A O Trusler, box 252

*Montreal*—Unity Cen, 1827 St Catherine, W

*Moose Jaw, Sask*—Unity Cen, 73 High W

*Ottawa, Ont*—Truth Cen, 162 First ave; Aquarian Meta Lib, 303 Banque Nationale bldg

*Regina, Sask*—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall

*Saskatoon, Sask*—Unity Cen, 314 Canada bldg

*Toronto*—Unity Cen, 765-A Yonge

*Vancouver, B C*—Unity Church of Truth, 641 Granville; Truth Cen, 117 Empire bldg

*Victoria, B C*—Unity Cen, 739 Yates

*Winnipeg, Man*—Unity Cen, 333½ Portage, 7th flr

CUBA

*Havana*—W R Grizzell, Avenida 4, Entre 3 y 4, Reparto Buena Vista

*Isle of Pines, Nueva Gerona*—Thos H Spence

ENGLAND

*Liverpool*—Unity Cen, 125 Mt Pleasant

*London*—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

*Weston Super Mare*—Evangeline Holt, 70 Severn rd

FRANCE

*Paris*—Brentano's, 37 rue de l'Opera

GERMANY

*Heilbronn am Neckar*—Helene Alpers Hahn, Frankfurterstrasse 8

REPUBLIC OF PANAMA

*Bocas del Toro, Almirante P O*—Andrew A Campbell

SCOTLAND

*Edinburgh*—Margaret A Hume, c/o Churchhill Place

S AFRICA

*Johannesburg, Fairview*—Unity Book Depot, 66 Grace st

# UNITY

*A MAGAZINE*

## *Devoted to*

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Webster's definition of healing is: "To make hale, sound, or whole; to remedy or amend; to restore to original purity or integrity; to free from guilt."

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